

R. S. F.

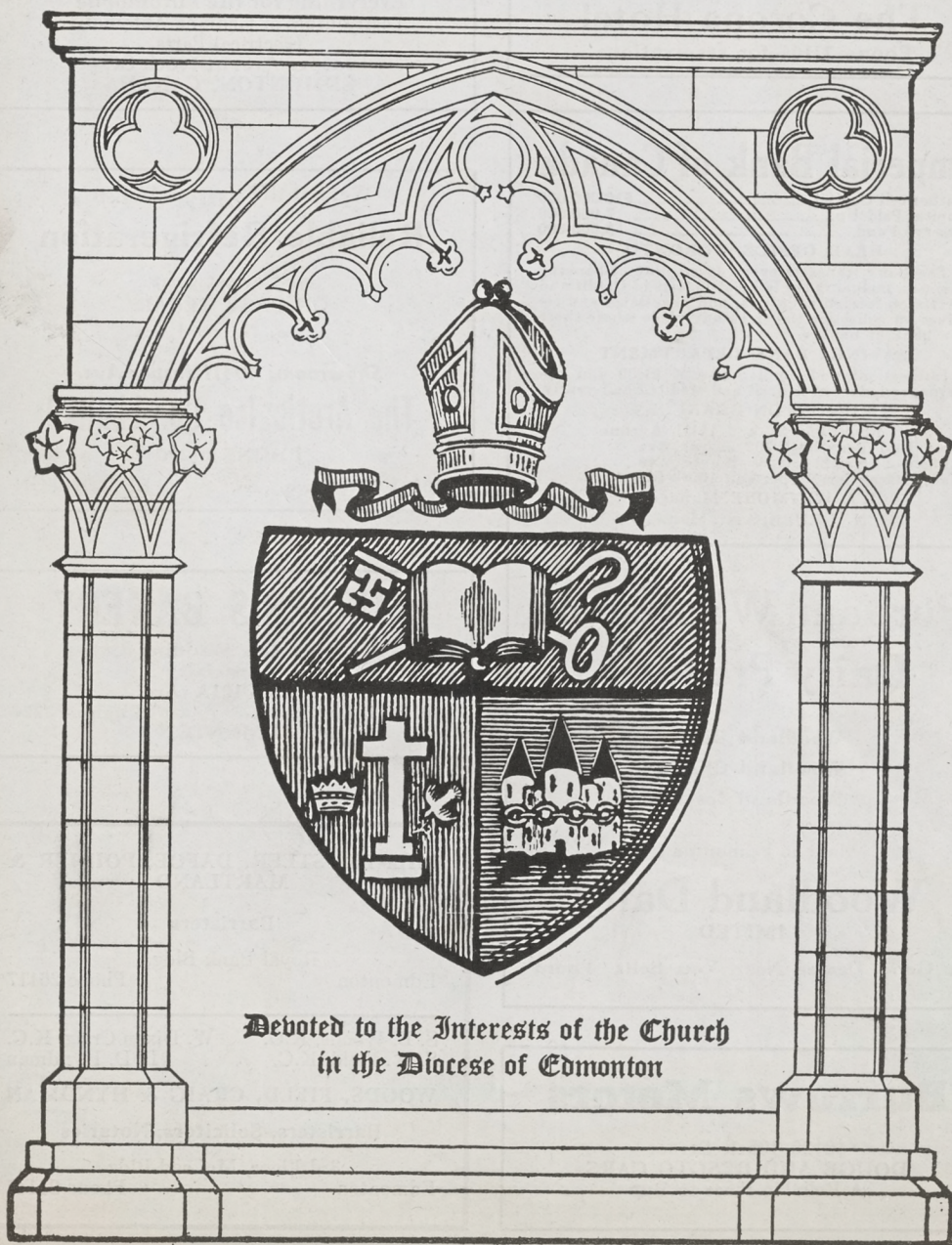
# The Church Messenger

DIOCESE OF EDMONTON

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VOL. VII.

EDMONTON, JUNE, 1938

No. 98





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# The Thirteenth Meeting of the Synod of the Diocese of Edmonton

## The Bishop's Charge

**T**O you my brethren of the Synod of the Diocese of Edmonton I extend Greetings as we meet here in this year of 1938.

Since we last met in Synod the Church and the Empire has passed through many serious difficulties and we have cause for great thankfulness that the tremendous problems involved have with the guidance of God been solved. Church and State are once more on a firm footing and we have maintained in the eyes of the world the position which our Throne and our Church should occupy in the great Empire of which we are a part.

Our own problems in this Diocese have also been many, but in spite of serious difficulties, financial, political and spiritual, we can with thankful hearts feel that the spiritual power and strength of our Church in the Diocese has been well maintained and is giving help to our people that it exists for under the guidance and the blessing of God.

No Parish or Mission has been closed since last Synod and the Clergy in the country districts have ministered to their scattered flocks faithfully without complaint, even if reduced stipends have made it difficult to do so and not without considerable sacrifice on their part.

Since last Synod all financial obligations have been met, with no debts outstanding, or overdraft at the bank and I wish to acknowledge the self-sacrificing efforts of the clergy and Laity (men and women) which have enabled this to be done.

We recall with reverence and affection the Rev. E. H. Webb of Chailey, the Rev. O. J. Roberts of Gibbons who have passed to their rest. Also, we remember Mr. A. H. Petch, Lay Reader, the Lt. Governor Primrose and Lt. Gov. Walsh, all of whom took part in our deliberations and work.

The number of Clergy now on the Clergy List is 34; three acting with special license. There are also thirteen Lay Readers of whom three are stipendiary and ten assisting without remuneration. There are also five Bishop's Messengers, women who are in charge of parishes with license from the Bishop. These are supported by the Fellowship of the Maple Leaf Society in England. In addition we have a Nurse at Drayton Valley Mission where a new church has been built. A new church has also been erected at Rife.

**APPOINTMENTS.** The University of Alberta appointed the Bishop of this Diocese to be a member of their Senate in 1937.

I beg to announce the following appointments: The Rev. G. P. Gower to be an examining Chaplain for this Diocese; the Rev. S. F. Tackaberry to be a Canon of this Diocese. I am glad to honor Mr. Tackaberry in this way for his untiring efforts on behalf of the Sunday Schools of the Diocese, and for his active work in A.Y.P.A. and with the young people, and also for his successful activities in connection with the Summer Schools.

I also appoint the Rev. G. G. Reynolds to be a Canon of this Diocese. His excellent work as Rural Dean and Rector of Holy Trinity Church is fittingly honored in this way.

I also appoint the Rev. T. E. Rowe, D.D., Rector of All Saints' Pro-Cathedral, to be Canon Residentiary. I ask that on his taking up work amongst us he be warmly welcomed by the Clergy and Laity of this Diocese.

I wish to draw attention of the Synod to the long service in the councils of the Church of Mr. G. R. F. Kirkpatrick of Edmonton. He has served continuously as a member of the Executive Committee since 1913 and is still an active member.

This year marks the 25th Anniversary of the Diocese and I appoint Sunday, 6th November, as a suitable Sunday for Thanksgiving Services throughout the Diocese. Our friend and ally the British and Foreign Bible Society keeps its Quadrennial Celebration this year and June 19th, 1938, has been suggested as a suitable date to remember the great and valued services of this Society not only to Canada but throughout the world. June 15th is Magna Carta Day and is to be kept throughout the Empire and the United States of America as Inter-dependence Day of the English speaking nations. It is hoped that the Clergy will mention this fact in their services on the third Sunday in June.

I wish to convey to the Women's Auxiliary my sincere thanks for the splendid help that they have been to me and to the Diocese during the seven years that I have been Bishop.

I desire to draw attention to the Campaign of Prayer inaugurated by our Primate for God's Blessing upon our Crops this year and the ending of the disastrous drought that has afflicted the Western Dioceses so long. I hope that prayers will be used in each parish every Sunday until the time of harvest.

May I draw attention to the findings of recent Church Conferences? I hope that through the Edinburgh and Oxford Conference held last year and the Utrecht Conference of 130 Churches just concluded under the chairmanship of the Archbishop of York there will be brought about closer contact between the various denominations and that happier relations may be established between us.

**PENSIONS.** A matter of great importance to the Diocese and the Church in the Dominion is the question of Pensions for the Clergy. As you already know the apportionments of this Diocese have been raised to meet the needs of the Pension Fund, and I hope every effort will be made to pay apportionments in full so that our contributions to the Pension Fund may be paid in full. This important matter will be brought to your notice in the Report of the Pension Fund Committee.

May I conclude brethren with expressing my faith in the power of God to help the world through the difficult and dangerous position in which we stand at the present time with the threats of war and the preparations of war on every side. If we strive earnestly for peace and pray for peace and do all we can to advance the cause of Christianity and the Love of God amongst men, let us rest assured that God will bless our efforts and protect us against the attacks of enemies who may desire to destroy us in their campaigns for conquest and greed for power and national aggrandisement.

(Signed) ARTHUR EDMONTON.



## The Page Pulpit

### THE WHOLE ARMOUR OF GOD

THE REV. W. M. NAINBY

TEXT: Ephesians 6:11: "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

In the last chapter of St. Paul's letter to the Church people in the city of Ephesus—the Epistle to the Ephesians—the Apostle makes an appeal to them to be strong in the Lord and in the power of his might; to put on the whole armour of God.

It is a magnificent paragraph, an excellent appeal, couched in the language and imagery of a soldier preparing for battle, putting on his armour, piece by piece. Yet, with all its forcefulness what makes the appeal more stirring is the fact that it was written by a man, who at the moment of writing was himself a prisoner, a captive in chains, and often chained to a Roman soldier. "For I am an ambassador in bonds," says Paul, "a messenger for Christ in the chains of captivity."

#### Preparedness

Paul must have seen a great many soldiers in armour during those last few years. For two years he had a prisoner in Caesarea, where many soldiers would come and go. Then he had been sent to Rome in charge of a number of soldiers, and now, he finds himself in Rome, with soldiers always on guard. He would notice the various pieces of armour worn by soldiers going off to battle, the helmet, the breastplate, the shield and sword, and all that went to make up the complete soldier, and the thought came to him that every follower of Christ was a warrior, a soldier fighting the cause of righteousness and goodness in a hostile and pagan world. And the Christian has his armour to help him in the fight, so Paul urges those at Ephesus to put on the whole armour of God, Truth, Righteousness, Salvation, the Gospel of Peace, the Holy Spirit, the Word of God, Prayer and Supplication.

Paul knew from his own experience, as we, too, know from our personal experience, the necessity of strengthening and fortifying ourselves, of putting on God's armour, if we are going to be able to withstand the wiles and temptations of the devil. "For," he wrote, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

One reason we fail to live up to the Christian standard in times of stress and strain is that frequently we try to face life's temptations without going to the trouble of putting on the armour of God—without taking the trouble to prepare for the temptations we know we are bound to encounter.

#### Eternal Vigilance

I never tire of reiterating the example of our Lord in the matter of preparing ourselves for the ordinary business of daily living. Our Lord lived in a different world from our's in many ways. His was a quieter world in some respects, without the speed which characterises our life today. But it was essentially the same in one respect, namely, he had to get on with his friends and neighbors and relatives, and He had to earn His daily bread. But throughout the Gospel story you cannot help noticing how He prepared Himself for the duties and calls of the day. He was an early riser, and began the day with prayer and communion with God. He was putting on the

whole armour of God that whatever befell, He might be able to withstand the temptations of the evil one.

Jesus had a genius for religion. His lofty soul rose to spiritual heights which, unfortunately we have never even begun to explore. His whole life had about it a confidence, a depth and sincerity of tone which instinctively drew people towards Him, and brought out the best that was in them. If ever anyone, we might easily say, had no need to continually fortify and strengthen Himself to resist temptation, it was Jesus, Our Lord. He was armed always with the sword of the spirit and the girdle of truth.

We have no particular or outstanding genius for spiritual things, so how much more do we need to be continually watchful and prayerful as we seek to do God's will.

The forces of evil against which we are to be armed do not come to us always in such a form that we can recognize them easily. So often they come to us in a most attractive, a most inviting, a most appealing form, flattering and cajoling, only to betray. "Put on the whole armour of God," says Paul, "In order that you may be able to stand up against the wiles of the devil," praying always with all prayer and supplication in the spirit.

#### Girt With Truth

One piece of armour Paul advised his readers to put on was the girdle of truth. It came first in the list, and it was not put first by accident, but because its importance was recognized to be paramount. There is no greater need in the world today than the need for truth—truth in every walk of life—truth in everything we say and do.

The whole world is based on truth, and the evils of the world flourish when truth is overthrown and discarded. Wars flourish only when truth is dethroned. Someone once said that the first casualty of war is truth. A thing which is evil cannot bear the searchlight of Truth, and so the evil is surrounded by untruth, lies and false propaganda until passions are aroused which cannot be controlled.

Jesus proclaimed a fundamental truth of the world when He said, "One is your Father, and all ye are brethren," and He went on to tell us that we should endeavor to love our neighbor as ourselves. Is it not the fact that the world has not yet recognized the truth of that saying, and learned how to put it into force, which is responsible for so many of the ills and unrests of our whole social structure? When the truth of the brotherhood of all men and the Fatherhood of God is realized by all there can be no such thing as war and privation and want.

He proclaimed another fundamental truth when He said that a man's happiness consisteth not in the abundance of his possessions. One might safely say that most of our life is lived in the belief that the sentiment expressed in that saying is wrong, and yet in moments of real enlightenment we know it to be the absolute truth.

And truth must never be feared. Some of greatest harm done to the cause of religion has been done by those who were afraid to expose it to the searchlight of God's truth. If a thing be of God it will



## Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: Rev. G. P. Gower

Business Manager: D. W. F. Richardson.

Circulation Manager: Rev. C. Storey

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives. 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in **not later than 25th of month** for publication in following month's issue.

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stand the test of truth. If it will not stand the test of truth, it is not of God. Carlyle, a great seeker after truth exclaims, "Give me the truth though the heavens fall; though a whole celestial lubberland be the price of apostasy."

And so we must practise truth in every thing we do and say, and our lives will reflect the light of truthful living.

### Covering the Heart

And there are other pieces of armour a Christian ought to wear if he is to be protected against temptation and evil. There is the breastplate of Righteousness. The breastplate would cover the warrior's heart, and in our hearts we must have the uprightness, sincerity and faithfulness which will sustain us in the battle of life. Righteousness must be the armour of all true followers of Christ, for without it we cannot be counted among His disciples. The world needs the witness of upright, honest and worthy men and women, who will take their stand always for the things of God.

We need the shield of faith, a faith that will protect us in times of prosperity, and will not fail us in times of adversity.

We need the sword of the spirit, which is the word of God, directing us and moulding our thoughts and words and deeds, and showing to us in clear relief the supreme example always of Jesus, Our Lord and Saviour.

Then, with these as our armour, and giving ourselves always time for prayer and supplication not only for ourselves, but for all our brethren, we shall be able to stand, strong in the Lord and in the power of His might.

Stand then in His great might,  
With all His Strength endured;  
And take to arm you for the fight,  
The panoply of God.

From Strength to Strength go on,  
Wrestle and fight, and pray;  
Tread all the powers of darkness down  
And win the well fought day.

### BISHOP'S ENGAGEMENTS

June 1st—Preside at Synod.

June 2nd—Synod.

June 5th—Confirmations at Wabamun and Entwistle.

June 7th—All Saints' Hall, Tea for Rev. Mother S.S. J.W.

June 12th—Ordination of Priest, All Saints', Edmonton.

June 15th—Open Garden Fete at Christ Church.

June 19th—Preach Christ Church, Special Service for R.A.O.B.

Subject to the Board of Examiners being satisfied with their examination papers, the Bishop of the Diocese will ordain to the Priesthood on June 12th, in All Saints' Pro-Cathedral, the following Deacons:

Rev. Norman Burgomaster.

Rev. George Mackey.

Rev. G. O. Schultz, for the Diocese of Iowa.

Rev. P. J. Disney.

Rev. Colin Cuttell.

## On the Editor's Table

### Ascension-Tide

Ascension Day has been rightly called the Festival of the Coronation of the Kings of Kings. Every one knows through recent sad experience what it is to have a king who is never crowned. Some such feelings would come to us if Easter in spite of its triumph were not followed by the Ascension and Return to His rightful place by our Lord. His return has meant that we now receive Royal Gifts. To every earnest believer one gift above all is most precious. It is the gift of His Perpetual Presence.

When Livingstone returned to Scotland after eighteen years in Africa he was invited to receive honors at Glasgow University. As usual at the giving of Honorary Degrees the students were prepared for all sorts of fun and a missionary would be a good target for their humor. But when Livingstone appeared, gaunt and wrinkled after twenty-seven fevers; his body emaciated and his face darkened by the sun, one arm hanging useless by his side from the mauling of a lion, an unwonted awe and quiet descended on the assembly. "I am going back," he said. "Shall I tell you what sustained me amidst the toil, the hardship and the

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loneliness of my exiled life? It was the promise, 'Lo, I am with you always even unto the end.'

### On the Side of the Angels

At the recent Musical Festival in Edmonton Sir Hugh Robertson, the Adjudicator, told a large audience mainly composed of adults they should not interfere or destroy the fairyland world which a child creates for itself. "I am giving you adults a good scolding," he said, "All children unspoiled by stupid adults believe in fairies—we older people only believe in things we can touch and don't know the half of what is in the world. You can't destroy the loveliest things in the world because you can't touch them. It is much finer to believe in these things than to believe only in the material things."

### Preaching

A decline in churchgoing is often attributed to a decline in preaching and there is probably something to this. But it is equally true that the decline in preaching is caused quite often by a decline in churchgoing. Congregations have little appreciation of their influence on the preacher. Some congregations draw the Words of Life from a preacher as from a Living Fountain other seem to place a hand on the preacher's mouth.

A recent volume on preaching gives the golden rule for every preacher. He cannot go far wrong if the source of every sermon is prayer and the end of every sermon the edification of his people and the glory of God; and if he is determined that those who hear him shall go away, not in admiration of him, but in wonder of the good news, and with a desire to live more nearly in touch with their Lord and their vocation.

### It's Our Own Fault

The people who hanged Christ never, to do them justice, accused Jesus of being a bore or dull—the contrary they thought him too dynamic to be safe. He was born a man, He played the Man. He was born in poverty and died in disgrace, and thought it well worth while. If this is dull then in Heaven's name what is exciting? It has been left for later generations to muffle up that shattering personality and surround Him with an atmosphere of tedium.

I read a sermon the other day which commenced this way, "Do you know there is a war on?" Wherever Christ went He starts a war. He does. He hurls His gage and leaps amid the spears challenging all that is cruel and false and base. It's our own fault if our religion is dull.

### Setting a Limit

Some years ago the Bishop of Zanzibar, Frank Weston, pleaded with his congregation to set a limit on the amount of money they spent on themselves, not from pressure from the office of the Chancellor of the Exchequer but from restraint imposed by Christ's command. Now comes the statement from a professor of Economics that there will never be enough in the world because man's needs are always greater than the supply of things. Christ's followers would never agree to that. They never let their wants exceed the power of supply and always set a limit to their expenditure in order that His kingdom may go forward.

### Ordination

On Trinity Sunday the Lord Bishop of Edmonton will ordain four deacons to the Priesthood. When young men take the vow of lifelong devotion and service to God they are reminded of the Chief Shepherd who knew and loved his sheep and was

known and loved by them. It is recalled for them that the Good Shepherd was willing to lay down his life for his sheep. Beyond doubt the beginning and end of one's ministry is the exercise of love in the caring for his people. To love them as Christ loves them, nothing more, nothing less—this will feed their souls, lead them to peace and fill their chalice of life with a satisfying draught. What else could we give them.

How else can we give them Eternal Life.

"O bless the Shepherd bless the sheep  
That guide and guided both be one  
One in the faithful watch they keep  
Until this hurrying life be done."

There is no greater joy granted to any man than that which comes to him who has the love and the confidence of those whose privilege it is to represent before the Throne of God.

May God bless our brothers in Christ and give them eminent success in a ministry of love.

### Synod

As we go to press Synod has just begun. Some ninety members, clerical and lay, are gathered together to discuss the affairs of our Church. The spirit that prevails is one of friendship and there is every promise of good work being done. If every member returns to his parish and tells his fellow workers in the Church what is going on and how the Church knows how to stick together in happy and unselfish service for Christ Kingdom it will have been eminently worth while.

We were glad to see some of the veterans still representing their parish. Faces we know well are no longer with us and new ones are there to remind us that God never leaves himself without a witness.

It is a matter of deep concern to us all that Rev. T. E. Rowe was unable to be with us because of a sudden and very serious illness. May God restore him to health once more and give those upon whom has been thrown anxiety and responsibility strength to bear the added burden.

### The Bible

Sunday, June 19th, has been set aside for the commemoration of the printing of the Bible in the English Language 400 years ago. His Grace the Archbishop of Canterbury has said "the greatest gift of the Reformation was the Bible in the language of the people." It is to be hoped that suitable reference will be made to this most important theme during the services on the day set apart. It can not be urged too strongly that the Open Book has been responsible for the renewal of the Spiritual Life of mankind and the emancipation of the soul of the individual from the bondage of corruption and sin.

Another great theme that presents itself is the development of ideas of liberty through the opening up of Christian principles in Government. Such an incident as the Magna Carta or the Pilgrim Fathers, or the Statute of Westminster, could have happened in no country where the Bible was not read.

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## Diocesan News

### ASCENSION DAY, 1938

Ascension Day, in the Deanery of Edmonton, was the occasion for a Deanery Service in All Saints' Cathedral, Edmonton. Choral Evening Prayer was held at 8 p.m., and the Cathedral was well filled.

The choirs of All Saints', Holy Trinity, Christ Church, St. Faith's and St. Stephen's, Edmonton, combined for this great Service, under the leadership of two organists, Mr. Vernon Barford of All Saints' and Mr. Herbert Wild of Holy Trinity.

Canon C. F. A. Clough conducted the Service and the Rev. Leslie Batchelor read the prayers. The Rev. S. F. Tackaberry and the Rev. G. P. Gower read the Lessons and the Rural Dean, the Rev. G. G. Reynolds, preached the Sermon.

His Lordship the Bishop, the Right Rev. A. E. Burgett, attended by his chaplain, the Rev. A. E. Balfour Bruce, conducted the concluding prayers and pronounced the Blessing.

The rest of the clergy of the Deanery were present in the Choir Stalls.

### THE THIRTEENTH MEETING OF THE SYNOD, DIOCESE OF EDMONTON

At the call of the Bishop, the Rt. Rev. A. E. Burgett, M.A., DD., the Synod of the Diocese of Edmonton assembled at the Parish Hall, All Saints' Pro-Cathedral, Edmonton, at 9.00 a.m. on Wednesday morning, June 1st.

With the Clergy and Lay Readers robed and with the Lay Members taking part the assembly proceeded to the Pro-Cathedral where His Lordship celebrated the Sacrament of Holy Communion.

The Epistle was read by the Rev. Canon Clough and the Gospel by the Ven. Archdeacon Cornish. The Rev. G. P. Gower, in the absence of the Rev. T. E. Rowe, D.D., who was taken ill, preached the sermon from the text "And they were all with one accord in one place." Acts 2:1.

The Administrants were the Ven. Archdeacon Cornish, the Rev. Canon C. F. A. Clough, the Rev. Canon G. McComas, and the Rev. Canon W. Leversedge. Mr. Vernon Barford presided at the organ.

When the Credentials Committee presented their report at the following session the splendid attendance of 34 clergy and 56 lay members was recorded. It was a very happy occasion for the meeting once again, all too infrequently we think, of friends and co-workers in the church, and a fine spirit prevailed which was maintained throughout the whole of the Synod.

After the Synod was duly constituted the Rev. Canon Clough was appointed clerical secretary, once more filling a position very ably, assisted by Mr. Fream, who was appointed Lay secretary in the place of Capt. W. Baker. Probably no other layman holds such a unique position as Mr. Fream who has at one time or another been lay secretary of General Synod, Provincial Synod and Diocesan Synod.

### Appointments

It was a matter of great pleasure to all that the Bishop announced in his charge the conferring of well deserved honor upon two faithful servants of the Church. For this work in connection with Religious Education the Rev. S. F. Tackaberry of St. Peter's was appointed to be a Canon of the

Diocese. For his excellent work as Rural Dean and as Rector of Holy Trinity the Rev. G. G. Reynolds was also appointed to be a Canon of the Diocese. The Synod expressed its hearty accord of this announcement and extended sincere congratulations to the recipients. The Rev. T. E. Rowe was appointed as Canon Residentiary of All Saints' Pro-Cathedral. It was a matter of deep concern to us all that Dr. Rowe was too ill to be with us. The honor done to him signifies the goodwill with which we welcome him to the diocese and we trust he will be restored to health once more to take up his arduous duties as rector of the mother church of the Diocese.

The Bishop's concluding message was one of courage and hope. He reminded us that in the midst of war and preparations for war the power of God was still with us and it was our duty to strive earnestly for peace and to do all we can to promote the cause of Christ and the Love of God amongst men.

### Secretary-Treasurer

Following the report of the Executive Committee the Synod confirmed the recommendation of the Executive that the Ven. Archdeacon F. C. Cornish be re-elected Secretary-Treasurer of the Synod. Our beloved Archdeacon has been the faithful servant of the Diocese for many years and his valued services deserved this vote of thanks and confidence. It was one of the happy features of the Synod that the long record of many of the Church's members was gratefully acknowledged.

By the kindness of the Bishop the Members of the Synod were entertained to lunch at the Corona. At the afternoon sessions the Synod listened to the report of the President of the W.A., Mrs. Reid, which gave a clear survey of the work accomplished by this loyal body of women. At the evening session the report of the D.B.R.E. provoked much discussion and one has only to read this report to see the enormous amount of work covered by the D.B.R.E. and its associated committees. There is surely no more important work among the members of the Church than the matter of Religious Education and Character Development. He must be a very indifferent churchman who can pass over this work without feeling a sense of responsibility to help to give towards this work.

### Pension Fund

Every church member will feel that the establishment of a Pension Fund for the clergy and their dependents is a matter to be given every support. The warmhearted loyalty of the large body of laity towards their clergy has always expressed itself very definitely in this problem. It will be a source of satisfaction to everyone to know that the report of the Pension Fund showed that the Diocese is the foremost of all Canada in progress towards the establishing the fund on a sound basis. Again we are indebted to Mr. Fream for his assiduity in this onerous task.

### Social Service

One dark spot in the Synod was the fact in the report of the Council for Social Service that it was not possible to continue the work of Capt. Baker of the Church Army who at one time was doing good work amongst the offenders at court, and juvenile delinquents. With a record of work and the raising of \$1,946.00 behind us. It surely cannot be thought a matter of insuperable difficulty to find ways and means of again taking up this work. The suggestion that an ordained man be appointed will meet with general approval.



## CHURCH MESSENGER

The Relief Work of the Social Service Council received much attention. The balance sheet showing an amount of \$3,490. suggests that a very efficient and extensive work has been done.

We are without doubt indebted to the self sacrificing spirit of a large number of workers who have given unstintingly of their time to help our brothers and sisters in need both in city and country.

The Report of the Sisters of St. John the Divine showed that 69 souls had been ministered to in body and soul. Mission work had been undertaken and Sunday School work engaged in.

There are indeed diversities of gifts and various operations of the Holy Spirit.

### Missions

When a certain member who was attending Synod for the first time voiced the thought that he had no idea the Diocese was doing so much he expressed a truth that would dawn on the minds of many could they catch the bird's eye view that these reports give. The report of our travelling missionary speaks of thousands of miles travelled, numerous services held and much ministering performed under conditions that would test the strongest. Mr. Elkin's report gave us a picture of how much there is to do and how little we have with which to do it. If only the diocese could catch the vision and respond to the needs within its own borders how much more confidently we could face the criticism that we "cannot hold our own" or that "we don't do anything" or that "we don't look after our own people." With another two or three thousand dollars how much could be done. We think of the Breton District, the St. Paul and Waskatenau district, the Drayton Valley District and the Coal Branch field where men could be put if only we had the money. The best way to keep our religion this report was telling us, is to give it away. Give it away in generous missionary giving. In three years our Itinerating Missionary has held services for 7,000 souls; has administered the Sacrament to 1,700 communicants. He tells us of a district where there are four churches fully furnished and no priest to care for the congregations. He tells us of another area where there is no church, no rectory and a large Anglican population waiting for the lead a devoted shepherd can give them. We just wonder why some of the churches with every privilege and every advantage could not get together and put over a campaign to raise money for these urgent needs.

### Gambling

It can well be seen that with so much to occupy our attention little discussion could take place. Time off was taken however to bring to the notice of members such questions as the Church's attitude to Peace and War, Gambling, Health Insurance. It was reaffirmed that War as a means of settling disputes was contrary to the Gospel of Jesus Christ. Health Insurance as a step towards the provision of adequate attention in times of sickness for rich and poor alike was endorsed on the motion of Canon Clough. It is worthy of note that these resolutions remind us that the Church has a right to speak and can do so with power if she will take the trouble to become informed on some of the burning questions of the day, always remembering that she must speak in love and not in spirit of partisanship. The question of gambling was raised in connection with the methods of raising money for church purposes. There can be no doubt that the "something for nothing" attitude

which raffles and games of chance developments is contrary to all principles of Christian Economics. The example of the Church in keeping the outer court of its sanctuary clean must be rigorously kept. We found there was no need to reinforce our stand by the letter of legislation if only every Christian would be firm in keeping the spirit of Christian Giving clear before them.

### See House

The question of the See House was a most important one and was settled in a very generous way. Although the House is the property of the Diocese, the Diocese has never paid anything towards the purchase or its upkeep. The Bishop by his own efforts has raised some \$6,000 to cover these liabilities. There still remained some \$2,000 to find to complete the purchase. His Lordship agreed to cancel the former debt of the Diocese to himself if the Diocese would accept the task of raising the remaining obligation. This was agreed upon.

Edmonton is the only Diocese which has not provided for a See House and we feel that with such an offer the Church at large will recognize its task and come to the discharging of its obligation in the same fine spirit in which it has been assisted.

### Finance

It was most gratifying to learn that the finances of the Diocese are intact and that there is no overdraft at the bank. Disbursements in the Diocese necessary to maintain the work in country and city not including respective parochial incomes spent in stipend and upkeep average as may be seen about \$25,000 per annum. The administration of such a sum over such a large area and in so many ways reflects great credit of the Secretary-Treasurer and the Executive. It must not be forgotten that these men are trustees for each church member of the money they receive to spend in the work of spreading the Good News of Gospel of Jesus Christ.

One could not help but feel that there is every reason to be proud of our Church and its faithful body of workers. If the Synod has done nothing else but create a feeling of friendship and interest in a common cause it has been successful.

### The Future

What of the future? The answer can be found in one word "Love." We work and give of ourselves for the object of our Love. We never question or flag in our loyalty. We never work and pray and try to learn the lesson of love a little more as we work with each other. We have one Master and we are all brethren. We have one Church and one Sacrament of Living Bread. If we will but Love each other and the Church, even as Christ loved the Church and gave Himself for it we shall see the future years graced with splendid Christian Lives and beautiful sanctuaries. Our Church will be adorned with pillars of strength and crowned with the lily work of grace and charm. The Church will be all glorious within and to the world at large a city set on a hill which cannot be hid.

### SYNOD ELECTIONS

The following members of Synod, Clerical and Lay, were elected to the Executive Committee of the Diocese:

#### Clerical:

The Rev. Canon C. F. A. Clough.

The Rev. G. P. Gower.

The Rev. Canon S. F. Tackaberry.



The Rev. Canon G. G. Reynolds.  
The Rev. Canon W. Leversedge.

## Lay:

Messrs. E. J. Fream, D. W. F. Richardson,  
H. J. Wilson, R. H. Cautley, the Hon. Mr.  
Justice Ford and Capt. W. R. Baker.

The following members of Synod were elected  
to represent the Diocese at General Synod:

## Clerical:

The Ven. F. C. Cornish, D.D.  
The Rev. Canon S. F. Tackaberry.  
The Rev. G. P. Gower.  
The Rev. Canon C. F. A. Clough.

## Lay:

The Chancellor, Mr. Dixon Craig, K.C.  
Mr. E. J. Fream.  
The Hon. Mr. Justice Ford.  
Mr. D. W. F. Richardson.

The following members of Synod were elected as  
delegates of the Diocese to Provincial Synod:

## Clerical:

The Ven. F. C. Cornish, D.D.  
The Rev. Canon S. F. Tackaberry.  
The Rev. G. P. Gower.  
The Rev. Canon C. F. A. Clough.  
The Rev. Canon G. G. Reynolds.  
The Rev. Canon W. Leversedge.  
The Rev. W. deVere Angus Hunt.

## Lay:

The Chancellor, Mr. Dixon Craig, K.C.  
Mr. E. J. Fream.  
Mr. D. W. F. Richardson.  
The Hon. Mr. Justice Ford.  
Mr. H. J. Wilson.  
Capt. W. R. Baker.  
Mr. R. H. Cautley.

Representatives on the General Synod were as  
follows:

## Executive Council:

The Ven. F. C. Cornish, D.D.  
Mr. W. Dixon Craig, K.C.

## M.S.C.C. Board:

The Ven. F. C. Cornish, D.D.  
The Rev. G. P. Gower.  
Mr. Dixon Craig, K.C.  
Mr. E. J. Fream.

## Council of Social Service:

The Ven. F. C. Cornish, D.D.  
The Rev. Canon C. F. A. Clough.  
Mr. Dixon Craig, K.C.  
Mr. E. J. Fream.

## General Board of Religious Education:

The Ven. F. C. Cornish, D.D.  
The Rev. Canon S. F. Tackaberry.  
Mr. W. Dixon Craig, K.C.  
Mr. E. J. Fream.

## Lay Work and Publicity:

Mr. W. Dixon Craig, K.C.  
Mr. E. J. Fream.

The following were elected to the Press and  
Publications Board of the Diocese:

The Rev. G. P. Gower.  
The Rev. C. Storey.  
Mr. D. W. F. Richardson.  
Mr. A. C. Taylor.

## EDMONTON DIOCESAN BOARD OF W.A.

The Quarterly Board meeting was held in St.  
Faith's Parish on Friday, May 20th. Holy Com-  
munion was celebrated in the Church at 10 a.m.

by the Rector, Canon C. F. A. Clough, assisted by  
Rev. S. F. Tackaberry. Canon Clough also gave  
the address. There was a splendid attendance  
with 98 communicants. The Business Sessions  
were held in the Community Hall and opened at  
11.30 a.m. Mrs. J. Hall, President of St. Faith's  
W.A. extended a warm welcome to the delegates  
and members from the W.A. of St. Faith's. The  
President, Mrs. H. P. Reid, announced that the  
following ladies had accepted Honorary office in  
the Executive for 1938: Hon.-Pres. Mrs. Gee,  
Hon. 1st Vice-Pres. Mrs. McComas, Hon. 2nd  
Vice-Pres. Mrs. McLean, Mrs. Flowers, Secretary  
of Mothers' Union, showed a beautiful flower  
stand made here as a gift to the Mary Sumner  
House, headquarters of the Mothers' Union,  
Westminster, England.

Reports of Diocesan Officers occupied the  
remainder of the morning until lunch was served  
by St. Faith's W.A. in the Parish Hall. Re-assem-  
bling at 2 o'clock with more reports and a splendid  
account of the Junior Rally held in Easter Week  
where 94 members and 14 leaders met together  
under Miss Wells, Diocesan Junior Secretary.  
Keen interest in the work was seen by the number  
of awards gained for the different examinations,  
a long list of prizes went to city and out-of-town  
contestants. Our two guest speakers for the after-  
noon were Miss Deane-Freeman of the Victorian  
Order of Nurses and Rev. G. Mackey of Breton.  
Miss Freeman gave a most interesting talk on the  
work of this wonderful order, telling of its origin  
and growth. We could have listened much longer  
to the accounts of daily visits made and invaluable  
help given. This is a splendid work and we wish  
the Victorian Order of Nurses every success.

Our next speaker told something of his work  
at Breton and district. There seems a tremendous  
amount of work ahead of Mr. Mackey, but what  
he has accomplished in the few months he has  
been there amazed us. A new W.A. with 27 mem-  
bers has been formed and Mr. Mackey brought  
greetings from this new branch and told of two  
others being formed shortly. The people of these  
districts are welcoming the services of the church  
and appreciating the work being done. Our prayers  
will be with Mr. Mackey in his work and we wish  
him success and happiness. Greetings to the new  
W.A. were sent from the Diocesan Board by Mr.  
Mackey. It was a great pleasure to listen to these  
two speakers who in their different spheres of work  
are accomplishing so much. We were pleased to  
receive a message from Mrs. Watt of Honan,  
China, telling that all workers are safe at the  
Mission there despite the nearness of hostilities.  
We were also glad to know that Mrs. Gee, our  
Honorary President, who has been in hospital,  
is home again and we wish her a speedy recovery  
and hope she will soon be with us again.

LILIAN COLLINS, Corresponding Secretary

## Pridmore's Meat Market

10026 101a Avenue

Choice Government Inspected Meats  
Cooked and Smoked Meats

Kelvinator Refrigeration



1938—SUMMER SCHOOL—1938  
Kapasiwin Camp



THE REV. GEOFFREY GUITON OF KANGRA, INDIA  
Lecturer on Missions at Summer School

Complete information re the Summer School with the Time Table for every day of the School is now in the hands of every clergyman in the diocese. The contractor is now on the camp site at Kapasiwin, building the sanctuary for the chapel and increasing the dormitory accommodation.

The teaching staff is exceptionally strong this year as it includes Rev. Dr. Judd, who directs the Social Service policy of the Church of England in Canada, and Rev. Dr. Rogers who is head of Church publications. Mrs. Rogers is a specialist in Junior and Primary work. Rev. Guiton is fresh from mission work in India. and Rev. A. Harding Priest is stretching a point to be with us to further young peoples' work and Teacher Training. We do not dare hope to have such galaxy of stars placed again at the disposal of our School for some time at least.

The date is July 18th-25th. The last two days will be devoted to a mission conducted by Rev. Dr. Judd. Register early with the registrar, Rev. S. F. Tackaberry, 11138 127th St., Edmonton.

KAPASIWIN CAMP BUILDING FUND

Contributions are still coming in in support of our Building programme at Kapasiwin this summer. We are deeply grateful to all those who continue to think of our needs and try to help us. Will those parishes who have not yet been able to respond to our appeal promise to make it a matter for earnest prayer. We desire no compulsion in anything we undertake. The free gift only is amply blest. Might it not be that there are avenues of approach and channels of supply that have not been touched. May we plead for reconsideration of our work which requires all the support you can give it.

Previously acknowledged.....	\$100.40
The Rev. N. Burgomaster.....	5.00
The Rev. A. Love, Heath W.A. and Edgerton W.A.....	3.25
The Rev. A. Elliott, St. Paul's Leduc and Millet.....	3.00
Miss Hettie Sewal.....	5.00
Kapasiwin Calling.....	1.00
Brookdale (collection).....	1.74
Rich Valley (collection).....	10.02
Mr. Rippon.....	1.00
Rev. A. Wallis, Camrose S.S.....	1.00
St. Mary's Highlands S.S.....	5.00
Christ Church W.A.....	10.00
Total.....	\$137.41

Rural Deanery  
of Edmonton

ALL SAINTS' CATHEDRAL

The Rev. T. E. Rowe, D.D., Rector

Since the advent of the Rev. A. E. Balfour Bruce of Victoria, temporarily assisting the Rector, an effort is being made to create a new Parish Roll. In spite of all the work of the Rector and Mr. Bruce have done there must be many church people attending the Cathedral whose names are not on the Rector's parochial list, and therefore Dr. Rowe will be grateful if the church people will take one of the Record Cards which the Sidesmen will be glad to give, and furnish full information of their address, etc.

Dr. Rowe preached two successful missions of Healing and Fellowship in the cities of Saskatoon and Winnipeg respectively.

On Ascension Day morning there was a fair congregation at the Holy Communion, the Bishop of Edmonton was the celebrant, and the Rev. A. E. Balfour Bruce was the preacher. In the evening the annual Diocesan Service was held. The massed choirs of the city churches leading the singing. The following clergy officiated: The Revs. Canon Clough, L. Batchelor, G. P. Gower, S. F. Tackaberry. The Rural Dean, the Rev. G. G. Reynolds, was the preacher and the Bishop of Edmonton gave the Blessing.

HOLY TRINITY

The Rev. G. G. Reynolds

On May 11th the Chancel Guild held a very successful tea and sale of home cooking at the home of Mrs. W. H. Sheppard. His Lordship the Bishop and the Ven. Archdeacon Cornish were among the visitors.

On Sunday, May 15th, the Rector presented a class of 35 candidates to the Bishop for Confirmation. The church was crowded and all received great inspiration from the service. The beautiful white flowers, given by the parents of one of the candidates were thrown into clear relief by the brilliant sun shining through the new Cathedral glass Chancel windows.

On Tuesday, May 17th, the Rector presented a class of five adults to the Bishop for Confirmation in St. Faith's Chapel.

On Tuesday, May 17th, the Holy Trinity Junior W.A. met for a short service in the church, when the Junior W.A. leader, Mrs. P. D. Fowler, presented



## Some Common Religious Words—VI. Providence

By Rev. Ebenezer Scott, M.A., B.D.

People who are fond of the pious pastime of asking questions on the Bible, may try themselves and their friends with this one: Where is Providence mentioned in the Bible? The answer, when they find it, will be disappointing. The word is only once found in our English Bible; and that is in the answer of the pompous, professional orator Tertullus, when he is spreading his flattery as thick as he can on Felix, the Roman governor,—“Very worthy deeds are done unto this nation by thy providence.”

Yet the word has now acquired almost exclusively a religious meaning. The adjective “provident” remains a purely secular word. But “Providence” has become practically another name for God Himself.

Providence, in its full Christian content, may be defined in terms of the Sermon on the Mount. The Creator of the universe is the loving Father who cares for every individual soul. Christ has assured us that the Almighty Will which orders all things resides within the heart of an Almighty Love.

The further curious question arises: Why is the word Providence so often substituted for the Holy Name? There may be two opposite reasons for this; it may be due either to a cheap religiousness or an excessive reverence. Emerson speaks of “the polite bows of God”; common both to English and Americans. People who do not wish to commit themselves too far in the religious direction are sometimes willing enough to recognize Providence. On the other hand, there is a note of reserve in the best types of religion in our race, as in its character as a whole. The finest natures often shrink from attributing too much to the special intervention of God on their own behalf. They prefer to impute their blessings to Providence. Religion has its own forms of modesty.

Our popular speech may thus be justified in identifying God's Providence with God Himself. There still seems to be so much of a secular flavour about the word that we do not address Him as Providence in our devotions, in the same way that we call God by His name of Love. But in one of the finest of our Collects the fusion of Providence in the Holy Name itself is almost complete: “O God, whose never-failing providence ordereth all things both in heaven and earth.”



## The Church's Answer

The Church of Christ has the answer—the only possible answer—to the world's chaos and bewilderment. But *how timid and cautious and lukewarm and fearful we are in declaring to the world that God's rule must be established.* His purposes may be—and often are—hindered by our sin and failure, but they will not ultimately be thwarted. We may thank God that among all sections of the community this supreme fact is being recognized today. Statesmen, industrialists and workers are witnessing to the truth that God is working His purposes out; that they are seeking His guidance for their own lives so that they may co-operate with Him in His plan for the world.

Mr. Ernest Brown, Minister of Labour, declared not long ago in speaking of the Oxford Group:

“They are insisting upon the necessity for listening-in to God to find His plan for ourselves and the world. Human ingenuity and human intelligence have not found solutions

for the heavy problems resulting from conflicting interests and passions which the statesmen of the world are facing today. . . . We can only find the possible ways out in a Quiet Time with God.”

In this connection we heard last Sunday—Mayors, Councillors and others from East London boroughs testify to a complete change of heart and mind. From being anti-God and anti-State they had become co-workers with God and their fellow-men. Before our eyes we saw living illustrations of the power of Christ to transform human nature. It was a most convincing demonstration of new life—a demonstration which should be normal in every church.

In the House of Commons today there are not a few Members who are getting a new vision of the reality of God control. This steady, persistent, irresistible movement of the Spirit from the bottom upwards is destined to save the world.

—The Church of England Newspaper.



## Comments Original and Otherwise

### "Curate"

#### MASTER FARMERS

I like that suggestion recently made by Dr. G. I. Christie, president of Ontario's Agricultural College at Guelph, that the Provincial Government take some steps to confer honour on men who have achieved outstanding positions as farmers. Dr. Christie would do this by creating a group of "Master Farmers". The suggestion is one that ought to meet with unanimous approval. Farming is the basic industry of Canada. The prosperity of the farmer is essential to the prosperity of the country. Then we ought to do anything and everything we can to make known the dignity and importance of the farmer's life, and so check the tendency of the farmers' sons and daughters to migrate into the cities, where many of them are not half as well off as they would have been, had they remained where they were born and brought up.

#### THE RELIEF RACKET

A few days ago a woman came to see me about getting relief from the city. She was quite indignant with the official at the City Hall who had refused her request. I went to the telephone and rang up the Welfare Department, and was informed that two members of the family were in steady employment, and that their combined earning was considerably in excess of that allowed in the form of relief. Subsequently I learned by accident that these two people gave up their positions, and then the whole family were put on relief. What a thoroughly demoralizing thing this relief racket has become! Here is another example. It is taken from the Montreal Gazette.

"The president of a huge Louisiana factory had the names of five hundred of his workmen picked at random from the payroll.

"Then those five hundred names were checked against the city's dole list.

"One hundred and twenty of the five hundred were down for the dole, though every man was working steadily at more than minimum wages."

That happened in the United States where they seem to have got the thing worked out somehow on scientific lines. Things may not be quite so bad in Canada, but we all know that here, too, the relief lists are padded with the names of people who ought to be earning an honest living. The remedy? That is not easy to discover, but one thing which would help, would be to suspend the voting power of everyone who is taking from, instead of contributing to the public treasury.

#### A COSMOPOLITAN HOSPITAL

I have lately been reading a little pamphlet about our Diocese of the Arctic. It is splendidly illustrated, and one of the most interesting of these illustrations is that of three nurses, each holding a baby in her arms. At the bottom of this illustration we are told that one baby is white, another Indian and the third Esquimaux, and that they were all born in the Hospital very

shortly before the Governor-General arrived to visit the institution.

#### MR. ANTHONY EDEN'S ADVICE

Speaking recently in London Mr. Eden reminded his hearers that:

"It would be foolish, perhaps fatal to the very survival of democracy, to ignore the stupendous achievements realized under other forms of government. A truly immense effort has been made in the last few years by autocratic states for the fulfilment of the purposes they have set before them. Their methods cannot be ours, but we should not fail to note the passionate fervor with which they are being realized."

Whether we agree or not with Mr. Eden's foreign policy, we must admit that his home policy is absolutely sound. Assuredly the friends of democracy are not showing that passionate fervor of which Mr. Eden speaks when they sit back and criticize and do nothing more. We have too many people who are doing that very thing.

#### SOUND ADVICE FOR YOUNG PEOPLE

Sir Edward Beatty is always worth listening to when he makes an address. Speaking to a gathering of young people recently in Montreal, he emphasized that what deficiencies there were in Parliamentary Government as we know it, were the fault not of democracy itself, but of the people who elect the members of Parliament. "The fate of democracy," he said, "depends on the ideals of its people. . . . If the people of this country feel that democracy, as we practise it, does not give us a parliament truly representative of the people of Canada—then the fault is yours."

In the opinion of Sir Edward it would be of far less danger to Canada that the youth of the country should make a wrong choice of a political party, than that they should refrain from making any choice, and leave to others the entire burden.

In closing his speech he asked questions that every Canadian, young and old, would do well to ponder over.

"Is it not possible that we have been too eager to make material progress—too ready to think that some ingenious trick of legislation, or some splendid attempt at development of natural wealth might be the key to national success?"

Have we tried the slower road of building our characters as individuals, and our character as a nation? Have we tried with grim determination the slow and painful process of making the nation better, by making its people better? Have we not perhaps in seeking short cuts to making the nation great, rich, wise, and happy, forgotten that national greatness, wealth, wisdom, and happiness, can but be the resultant and the sum of these qualities in the citizen? Has not the time come to reconsider our road to national success, and to consider whether, in too great eagerness to achieve, we have forgotten that achievement must come from courage, honesty, and other simple virtues?"

(Continued on page 6)



## M. S. C. C.

### THE NEW SECRETARY OF S.P.G. ENTERS UPON HIS DUTIES

The Right Reverend Noel Baring Hudson, D.S.O., M.C., M.A., is taking up the duties of this important office during the present month, and will be widely remembered in the prayers of the many friends of this Society.

He succeeds the deeply lamented late Secretary, Canon Stacy Waddy, whose untimely death last February was such a grievous loss to the Society and to the Church at large.

Noel Baring Hudson was born in 1893, the son of the Rev. T. W. Hudson, then Warden of St. Edward's School, Oxford. He was educated at St. Edward's, and gained a Tancred Studentship at Christ's College, Cambridge. He took his B.A. degree in 1915, and his M.A. in 1919: for the war had broken in, and he had joined the Army, in which he served with high distinction. He was awarded the M.C. with bar in 1917, the D.S.O. with bar in 1918, and held the rank of Lieutenant-Colonel and temporary Brigadier-General at the age of twenty-three—the youngest Brigadier in the Army.

After the war he returned to Cambridge and entered Westcott House: he was ordained deacon in 1920, and priest in 1921, at Ripon, to a curacy at Christ Church, Leeds; and in 1922 became Vicar of that parish. In 1926 he went to Newcastle-upon-Tyne as Vicar of the parish of St. John the Baptist. From there he was called to the Bishopric of Labuan and Sarawak, and was consecrated in St. Paul's Cathedral on October 28, 1931.

The Bishop won distinction also as a Rugby football player: he played for Cambridge both before and after the war, though without gaining his "blue"; he was captain of the Harlequins, and played for Headingley and Yorkshire when a priest in Leeds.

Canon Waddy, on his visit to the Far East in 1933, was deeply impressed by the work that he saw in Borneo: he would have wished for no better man than the leader of that work to be his successor at S.P.G. House.

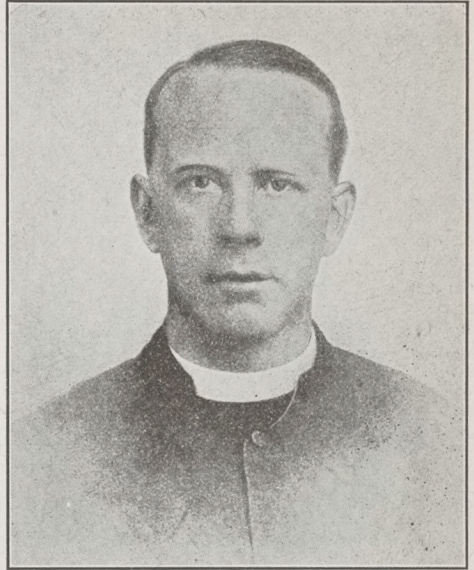
As Bishop of Labuan and Sarawak he has done much for the development of the diocese. He has strengthened the sense of unity among a very scattered and hard-worked staff of clergy, by his own regular personal visits to every corner of the diocese, and still more by bringing them all together for corporate retreat and Synod.



#### CHINA

The following extracts are from a letter received from Miss Watts, dated Kaifeng, China, April 6th.

"Two weeks ago Dr. Gilbert came up to Kaifeng with Dr. McClure of the Red Cross. They had a very hard journey; it took them a night



*The Rt. Rev. Noel Baring Hudson, D.S.O., M.C., M.A.*

and a day on three trains, a military train, a coal train and a slow passenger train to make the journey it usually takes  $3\frac{1}{2}$  hours to do. Such is travel these days. The morning after they arrived here we watched some Japanese planes flying over our city which dropped about 15 bombs around the railway station yards. Fortunately there was only one person slightly injured and very little damage done to the railway sheds and yards as the bombs fell on soft ground. The day that the doctors were travelling up here (on Red Cross business) the city of Kweitch was bombed. The new planes at the airdrome in Kweitch met a number of Japanese planes in the air and a severe battle took place and many planes were brought down. According to a letter from our doctors in Kweitch, seven Chinese planes and one Japanese plane have already been accounted for.

The west suburb of Kweitch city was badly bombed. Dr. Brown was kept very busy that day as Dr. Hsu was incapacitated and Dr. Gilbert had just left for Kaifeng and Chengchow on business for the hospital. The attack came very suddenly early in the morning as the staff were going to chapel. Later the wounded began to arrive—men, women and children. Later came seven of the wounded aviators, two with serious burns and one all tangled up in his parachute. The X-ray and operating room were kept very busy and the hospital supplies were called upon to the limit. There were 102 patients in hospital that night. Dr. Brown says all the staff rose to the occasion wonderfully.



Saturday afternoon Mr. Copland and I again went to the station to see about the refugee work and about military trains and found there was a train on the way with wounded. We went back again later after dark and found the train already in, a very heavy train with 1,000 wounded men on board. We found the officer in charge of the Red Cross Unit a graduate of an American Mission Hospital in Wahu, who spoke English. He told us he had only a small staff and if we could provide him with a hospital unit to help him and if they could bring along some forceps, bowls, eusol he could supply the bandages, etc.

We immediately got in touch with the C.I.M. Hospital and in no time they had a staff of foreign and Chinese nurses on the work. It was most difficult as the dressings had to be done on the station platform. It was dark, so two acetylene lamps were brought and put on to poles on the platform, several tables and benches found and the groups set to work,—some of us rolling bandages and preparing dressings, others bandaging, etc. The lady doctor who came went into the dark box cars with a lantern and did some of the most severe cases. Some were too ill to be taken off; in fact, two died while she was there. I thought of Florence Nightingale with her lantern as I watched this young foreign lady doctor in that dark dim car doing some dressings on terrible wounds and picking out the men she felt could be moved to the C.I.M. Hospital for special care. There were several other groups of Chinese Red Cross workers helping. It was 2.30 a.m. Sunday before the work was finished and these poor men sent on their way refreshed for the kind treatment accorded them. Mr. Jen, the nurse in charge and the men themselves were most grateful for this expression of practical Christianity. One only wished one could do more for them."



## Comments Original and Otherwise

(Continued from page 4)

### THE MOTOR CAR MENACE

I notice that last year in Ontario motor car accidents caused 766 deaths, as compared with 546 in the year previous, and that the Ontario Legislature has added still more teeth to the Provincial Traffic Act. It has legalized the impounding for three months of a motorist's car, if he is convicted of driving when intoxicated. That unquestionably is a move in the right direction, but it does not go far enough. The menace of the drunken driver is so serious, that it is doubtful if, once convicted, he should ever be allowed to drive again. But the drunken driver does not account for the 25 per cent increase in last year's death rate on the roads. It is more than likely that the increase is due very largely to the increased speed limit authorized by the Ontario Government. I noticed that the Crown Attorney at a recent inquest made the statement that to drive a car at the allowed speed limit in some parts of a city was a crime. I agree with him.

### "COULD I HAVE FRIENDS?"

The following appeared recently in The Spectator (London). I am quoting it, in the hope that some young Canadian may feel moved to write in response. It certainly calls for a reply.

[To the Editor of THE SPECTATOR.]

DEAR SIR,—I am very delighted to write to you this my note, which is the preliminary to you. I hope that, you would amaze to see that, "Who is the person wrote to me this note"? I am the son of Rev. Jeremiah whom you are arrant to him.

I am thirteen years of age, I am not adult; but I am still growing. I learn in a school called:

GOVERNMENT AFRICAN SCHOOL  
KAKAMEGA.

We learn these subjects in our School:  
ARITHMETIC, ENGLISH, SWAHILI,  
GEOGRAPHY, HISTORY, AGRICULTURE  
AND HANDWORK.

The lesson Arithmetic is abstruse to me I hope I will soon understand it.

Please Sir could I have Friends from there if possible? If I have I shall be very joyful because if you have Friends you will be writing them letters and tell them what accident here.

I hope next time I shall send you a picture of mine If your letter has been acceptance to me.

Adien Sir.

Your affectionately boy.

WYCLIF W. AWORI.

Government African School Kakamega,  
P. O. Kakamega, Kenya Colony, B.E. Africa.

### THOSE ENGLISH

A London cable states that on Wednesday the 27th of April London Times carried four and one-half pages of notices of substantial homes for sale, mostly country estates of 300 or more acres. That gives some idea of the price that the Old Country is paying for Empire defence. That is what it is costing England to create and maintain a navy to defend herself and her Dominions and Colonies overseas. Upon that navy we in Canada depend for our safety. And yet how comparatively little we Canadians are doing for its maintenance, and how guardedly our politicians speak when they refer to the matter. The other day, when speaking in the city of Montreal, our Canadian Defence Minister made this statement:

"The defence program upon which the Government has embarked is designed to provide for the defence of our own shores, our harbours and our terminals and our focal areas of trade. No wider policy would at the present time be practicable."

Canada is part of the British Empire. We will try to do something to defend our own shores, but we are not going in for any "wider policy". Not us. We're just an ally in peace, a fairweather friend, so to speak, reserving the right to do as we please, if the commitments of friendship should become uncomfortable. What a position!



As I listened to the many and generous promises made by the politicians just before elections in the Province of Ontario, I wondered that no one suggested any remedy for the high cost of dying. But then I remembered that dead men had no votes.



## A Famous North Country Church

Far to the north of 53, that famous latitude that once marked the northern limits of civilization, stands one of the most unique of all churches belonging to the Church of England. It is by far the oldest house of worship in the north country, a monument to the power of faith over all obstacles.

This famous church, no different today than when it was built, occupies a hilltop site at Stanley in northern Saskatchewan, along the rushing waters of the famed Churchill River. The Churchill was once the most famous water route of the north and still plays host to trains of canoes coursing its turbulent waters in the summer, and dog teams fighting the snow drifts in the winter. All who pass stop for an hour's prayer and devotion. And even today, the ministers, the Reverends H. E. Hives and G. W. Fisher, must come from Lac LaRonge, forty miles away, by canoe or dog team for the Sunday Services. Last summer, however, a young Indian, Adam McGregor, was ordained to hold the pulpit of this famous church.

Just how this edifice, so strange to the stern bleakness of the north, got its start is already legendary. It is known, however, that the members of the ill-fated Franklin expedition to the Arctic first stopped here to thank their Benefactor for having sustained them thus far. On this site, they improvised a church and laid the actual foundation for the present structure by hauling rocks from miles around so that it might have a firm base.

When the Franklin Expedition was lost, the relief crews also passed this historic spot and stopped to worship. The carpenters of that second expedition hewed by hand many of the pews that still stand within these walls. All this occurred between the years 1800 and 1840,

when travel in the north was a bitter and hazardous experience. At that time, and today, Stanley consists almost entirely of the church and the Hudson's Bay Company trading post, along with a few Indian huts. And yet, worshippers were drawn to it from miles around.



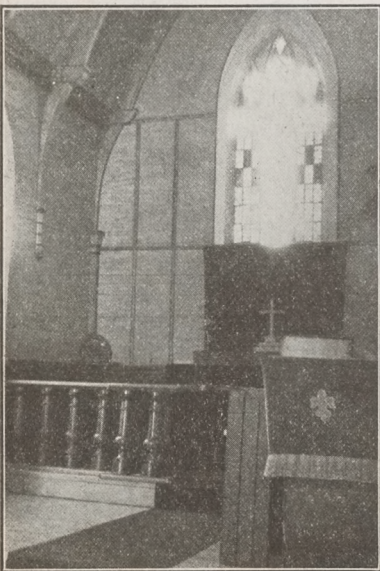
A Sunday in those days must have been a picturesque sight with dozens of dog teams hitched up outside.

In 1849, there came from England the Rev. Richard Hunt to establish a missionary service. He was attracted immediately to Stanley with its already growing reputation and saw in it a centre for the Cree Indians that roamed the countryside. With the help of many of the white settlers, funds from the Mother Church in England and out of his own pocket, he erected the edifice that stands today.

The lumber for the church, designed after the Episcopal churches of England, although a bit short for its height, was all hand-sawn not fifty yards from the present site. And only last summer there passed away an ancient Indian who remembered having played in the sawdust of the cuttings, carefully preserved for insulation against the northern winters.

From England came the wrought iron, the altar and the stained glass in a stormy passage across the northern Atlantic and across Hudson Bay to York Factory. From there, by the now obsolete York boats and dog team to York Factory. From York boats and dog team, it crossed the country against the elements to complete the dream of the Reverend Richard Hunt.

When this model structure which might have been transplanted from the cosy warmth of an English village was first consecrated and opened





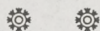
for worship, it caused no little stir. News travels fast and mysteriously in the north country and Indians came from as far away as 1000 miles to see, and remained to be converted to Christianity.

Its tradition continues no less strongly now than 100 years ago when men first worshipped here. The journey from LaRonge that either Mr. Hives or Mr. Fisher must make on alternate Sundays is not an easy one. Six portages confront those making the trip (occasionally it is made by aeroplane in twenty minutes), and the ministers of God carry canoes on their backs across these portages, Indian fashion, in the fulfillment of their duties.

By a curious coincidence, there has been a close intimacy between many of the ministers who have served at Stanley. In 1877 a Rev. Mr. Trivett brought his wife to Stanley. The rigors of the country were too much for her and she was buried two years later in the little cemetery outside the church. Mr. Trivett married again and had a son, now a missionary in Shanghai. The present Mr. Fisher happened to be a school chum of Mr. Trivett's son.

The community differs little from a similar one enjoying the comforts of civilization. Although the bulk of the congregation is comprised of Indians, there are lay readers, a junior Sunday school and even a ladies' auxiliary. The Indians with their Biblical names: Absalom, Isaiah, Matthew and Luke give the church roster a flavour not unlike that of a congregation of the early pioneers.

The service of the Church in this north country is not an easy one with its renunciation of the comforts of civilization. And yet, those who have entered it have completely succumbed to the lure of this mystical land. Not one has ever been willing to give it up. The Rev. G. W. Fisher, for example, has had parishes in both Minnesota and North Dakota, but like all his predecessors, he missed the north country. In his own words, when he returned to Stanley and LaRonge, it was "coming home".



## Diocese of Saskatoon

At St. John's, Denholm, a special curlers' Service was arranged by the Rector, Rev. P. H. Jordan. It was held at the conclusion of the local bonspiel and 45 curlers paraded to the church. A total congregation of ninety assembled in a church built to accommodate about sixty. The president and vice-president of the curling club read the lessons and the rector (who had curled on the winning rink) drew comparisons in his sermon between curling and the game of life. It is hoped to make this an annual event.

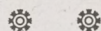
The first Easter Communion to be held on Easter Day for many years was held this year at Denholm. After being a student mission for the past ten years, it is again a rectory, with Rev. P. H. Jordan in charge. His ministrations are being greatly appreciated especially by the young people.

Recently the Girls' W.A. provided the calcomine, the W.A. the material for repairing the plaster work, and the young men of the parish did the labour and varnished the wood work, making a creditable job.

Recent moves in the diocese include the appointment of Rev. F. W. Daglish to Maymont, Rev. J. R. Murray to Lintlaw and Rev. J. Sargeant to Cutknife.

St. George's, Battleford, held its annual St. George's Day Banquet on April 22nd when the speaker was Rev. P. Jordan.

St. George's Club entertained the Second Mile Club of St. Paul's, North Battleford, on Easter Monday when an enjoyable evening of games and contests was spent.



## Diocese of Saskatchewan

The Rt. Rev. W. A. Geddes, Bishop of the Yukon, who is officiating on behalf of our own Bishop, has made an almost complete coverage of the Deanery of Melfort, but there were only two parishes where Confirmations were held, viz., seven candidates were presented at All Saints' Church, Melfort, by the Rev. W. S. Noble, and nineteen candidates at St. Thomas' Church, Star City, and five at St. Peter's Church, Old Ridgedale, presented by the Rev. T. Mitchell.

Word has been received that the Rev. W. S. Noble, rector of 'All Saints', Melfort, has been chosen to fill the vacancy at St. Alban's Cathedral, Prince Albert, in succession to the Rev. Canon F. J. Stevens.

At the quarterly vestry meeting of St. Thomas' Church, Star City, held early this month, it was shown that a very pleasing improvement over the first quarter of last year is in evidence. The churchwardens' report showed that there was an increase in Church attendance of 232, and that the offerings were \$10 higher. Children's attendance at the Services of the Church are 88 higher than the corresponding period last year.

On Tuesday of Holy Week, St. Stephen's Church, Macdowall (Rev. P. H. R. Ashley), was the scene of a very impressive Service when three girls received the Laying-on-of-hands from Bishop Geddes of the Yukon before a congregation of 100. At the close of the Service the Bishop, at the request of the Incumbent, proceeded to consecrate the new Font which has been made and presented by an unemployed member of the congregation. This Font, of turned wood with octagonal base and pyramidal cover, fills a long-felt want and is also a worthy ornament to the Church.

In the April issue of Church News, the Diocesan Church Paper, attention was called to the advance made during the five years since the founding of the Diocese and the election of the first bishop. A supplement carried illustrations of some of the kinds of work carried on in the Diocese and also of twenty-two new churches erected. In the same magazine the bishop announced that he had definitely decided and the House of Bishops had concurred that, if he were not able to carry on his duties by June, he would resign.

Since that time it has been found necessary to amputate the leg that had been causing trouble. We are all hoping and praying that this will help in a speedy recovery for the bishop.



## BOOK REVIEW

**The Way of Praise** by A. Tillyard. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto. 178 pages. Price, paper . . . . . 75c.

"The Way of Praise" by Alfreda Tillyard is an unusual presentation of progress in the life of prayer. It takes the form of an epistle to a friend whom the writer has met again after 30 years. The friend, one "Theodora", has lost her early faith and regretfully considers herself spiritually blind. And so this letter is written with great sincerity and earnestness to assure and reassure her. "Perhaps," says the author, "you do not know how delicate spiritual perception is, and believe yourself to be without it because you are not aware of its nature. The saints themselves, you know, beheld God 'as in a glass darkly', and the glib phrases of superficial people may have deceived you and led you to think that they display a familiarity with the Almighty which is not given to mortal man at all."

The writer then goes on to bear witness to Christ's power in her own life, and to offer very definite suggestions for progress in the life of devotion. She makes no attempt to capture the reason; she says, "All I wish to do is to ask you to open the eyes of your soul and to gaze upon Him, in whom all the desire of the heart is satisfied. The simple look Godward, however, involves a changed orientation of all our thoughts and of the whole of our lives, as you will come to find out for yourself."

At intervals the author provides spiritual exercises which she exhorts 'Theodora' not just to read but to *use*. These are, I think, admirable, and should be of use to any one who needs help along the way of praise.

A thorough little book, this. It gives practical advice and counsel on many and various matters. For instance: "When you wake and cast the usual glance over the day that is before you, say to yourself: 'Today, God helping me, I will do His will and nothing else. I will not ask myself, Do I like—? Do I want—? Do I think—? I will ask, Is this the will of God?'"

And another suggested spiritual exercise is to read the Gospels and follow Jesus through His earthly life as though one had been actually present. There is, of course, nothing new in these suggestions but they are offered with zest and an infectious conviction.

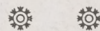
The author later reviews the obstacles to the influence of the Holy Spirit, the most serious being what she calls "unlove; not hatred, for we know that hatred is wrong, but an attitude of mind devoid of caritas". I suppose we are all guilty of that "unlove", we have all to learn to love with a love that refuses to be discouraged. "Watch the saints," says Miss Tillyard, "Watch their marvellous tenderness towards the unlovable. The saints are not bored by the stupid or repelled by the perverse. They can be patient with the arrogant and will pray for them—long years maybe—daring to hope that at last the self-righteous man will be saved from himself and his own folly."

The author touches upon faith, upon guidance, and finally upon the wide fellowship of the

Church. "As, then," she says, "we get into touch with God, and with what is spiritual in our neighbour, we also respond in a new way to the essential life of His Church. Our Christian experience will always remain incomplete unless we are ready to take our places as living stones in the fabric of His Temple here on earth."

All of this rings true; there is a reality and a genuine evangelistic feeling in this book written by an erstwhile Presbyterian whose churchmanship has suffered a radical change but whose grasp of the essentials of devotion remains steadfast and unchanged.

—M.G.

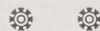


## THE ARCHBISHOP OF YORK IN NEAR EAST

Dr. Temple preached in Athens on Easter Day at the centenary commemoration Service in the British Church of St. Paul. The foundation-stone of the church was laid on Easter Monday, April 16th, 1838, by Sir Edmund Lyons, British Minister in Athens. The officiating clergy at this ceremony were the Rev. H. D. Leeves, who went to Athens as representative of the British and Foreign Bible Society, and the Rev. J. H. Hill, of the American Episcopal Church.

Owing to various difficulties the church was not completed until 1843, when it was consecrated on Palm Sunday, April 9th, by Dr. Tomlinson, the first Bishop of Gibraltar.

In Cairo on April 25th the Archbishop consecrated the new cathedral which, when completed, will have cost over \$650,000.



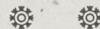
## Diocese of Brandon

Rev. C. C. Landon, B.A., of Virden has successfully passed the examinations for the Bachelor of Divinity degree.

The Indian congregation of St. John's, Moose Lake, have collected and forwarded to the diocesan treasurer \$50.00 for Missions. More money will come from this source. What a splendid example to the rest of the Diocese!

The Diocese has received \$70.00 from the G.B.R.E. towards the cost of the Sunday School by Post.

The members of the Swan River Ministerial Association gave a course of religious instruction in the public school of that town during Lent.



## Maritime Notes

The Annual Meeting of the Diocesan W.A. was held at Trinity Church, St. John, N.B. and also the annual Church Service of St. George's Society. Archdeacon Scott was the speaker at the annual dinner of the Society. St. John had the largest Confirmation Class on record. 74 candidates were presented to the Bishop by the Rector of St. Luke's Church.

The name Coster is an historic one in the annals of Fredericton Diocese. Recently Charles Coster of Hampton, a direct descendant of Archdeacon Coster of Fredericton, died at the age of 80 years. He was a member of both the Diocesan and General Synods.





## JUNE

1. Justin, Martyr, 150.
5. **WHITSUNDAY.**  
Boniface, Bishop and Martyr, 755.
6. **Monday in Whitsun Week.**
7. **Tuesday in Whitsun Week.**
8. Ember Day.
9. Columba, Abbot of Iona, 597.
10. Ember Day.  
Margaret, Queen of Scotland, 1093.
11. **St. Barnabas, Apostle and Martyr.**  
Ember Day.
12. **TRINITY SUNDAY.**
14. Basil the Great, Bishop and Doctor, 379.
19. **FIRST SUNDAY AFTER TRINITY.**
22. Alban, Martyr, Circa 303.
24. **Nativity of Saint John Baptist.**
26. **SECOND SUNDAY AFTER TRINITY.**
28. Irenaeus, Bishop of Lyons, Circa 202.
29. **St. Peter, Apostle and Martyr.**

## WORLD COUNCIL OF THE CHURCHES

Representatives from twenty nations met during May at Utrecht, the Netherlands, and have drafted a suggested constitution for the World Council of Churches. The meeting represented one hundred and thirty non-Roman religious bodies. Canada was represented by Rev. Dr. Pigeon of the United Church and the Rev. Dr. Robert A. Hiltz, general secretary of the General Board of Religious Education of the Church of England in Canada.

The suggested constitution suggests:

"The world council shall offer counsel and provide an opportunity for united action in matters of common interest.

It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as the occasion may require.

The world council shall not legislate for churches nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches."

The functions of the World Council shall be

"1. To carry on the work of the two world-wide movements for faith and order and for life and work." (These two organizations, the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order, arranged the conference.)

"2. To facilitate common action by churches;

3. To promote co-operation and study;

4. To promote the growth of ecumenical (world-wide) consciousness in members of all churches;

5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements;

6. To call world conferences on specific subjects as the occasion may require; such conferences being empowered to publish their own findings."



## CHINA

Madame Chiang Kai-shek, speaking on April 6th at the monthly conference prayer meeting of the American and British missionaries in Hankow, announced the removal of restrictions on religious courses in Christian schools. She said in part:

"But noteworthy as your work has been I want to add one thing. The most effective and worthwhile contribution you have made to my country is not so much in the work itself as in the spirit in which you have worked. Why do I say this? A few years ago our own Chinese people were very much against Christianity, and the Government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. Many of you felt that policy to be unfair, and contrary to the principles of missionary effort. Many of your colleagues wrote to me and asked to have that law rescinded. Even if I could have had it rescinded, which I could not, I did not think it was wise to make a move in that direction, because, unless a rule has the general consent of those ruled, that rule will only be obeyed in the letter and not in the spirit.

"I sympathized with your point of view. My sister, Madame Kung, went one step further, and I agreed with her. We said not only should this law be amended, but all institutions of higher learning should have the Bible put into their course of study, so that our students could have a chance to find out what Christianity means, and also what other religions mean. There should be study of comparative religions in our schools. We can let Christianity stand on its own feet. We feel that Christianity has something to offer which no other religion has. Let it speak for itself.

"I am very glad to tell you that those who criticized you and criticized Christianity in years past are the ones who are—what shall I say?—vociferous?—articulate now in their praise of Christianity. You have won these men over by the work you have done and by the spirit in which you have done it. When the missionaries wrote to me, I said God works in mysterious and inscrutable ways, and let us pray that God's will may be made known to the government and that action may be taken in God's good time.

"It gives me great pleasure to tell you that because our people and the Government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense."





## One Communion and Fellowship

June

"Thanks for Thy helpers, patient, kind and skillful,  
Who shed Thy light across  
our darkened earth,  
Counsel the doubting and restrain the wilful,

Soothe the sick bed, and share the children's mirth.

"Such was Thy Levite, strong in self-oblation,  
To cast his all at Thine Apostles' feet;  
He whose new name, through every Christian nation,

From age to age our thankful strains repeat.

"This, Lord, Thy Barnabas in memory keeping,  
Still be Thy Church's watchword, 'Comfort ye',  
Till in our Father's house shall end our weeping,  
And all our wants be satisfied in Thee."

—Rev. John Ellerton.

"Lamb of God, to Thee we raise hymns of holy love and praise,

For the saint and prophet born to be herald of the morn.

Like a morning star he rose Thine appearing to disclose,

Like an ensign lifted high he declared Thy kingdom nigh.

Make us Lord, like him to be fearless witnesses for Thee,

Faithful unto death be found, and at last by Thee be crowned."

—W. E. Enman.

In the fullness of summer, in June, the Church remembers three of the greater saints. June 11 is the name day of St. Barnabas, called an Apostle (Acts 14: 14), though certainly not one of the Twelve. Then June 24th is the day kept in memory of St. John the Baptist's birth; this is unusual, as the Church custom was from the earliest times to keep the day of the saint's entry into life everlasting. There is no death. Only in St. Paul's case we remember the day of his conversion, when he was born again into the Kingdom. And on June 24th we remember what today we would call the real birthday of the last of the great Hebrew prophets, St. John the Baptist. The third is the chief of the Twelve, St. Peter, June 29th.

Barnabas comes into Scripture history as "Joses (Joseph), a Levite of the country of Cyprus". He had a sister, Mary, who came to Jerusalem, marrying and becoming the mother of John Mark. Joseph came also to Jerusalem, to sit at the feet of Gamaliel, a fellow student of Saul of Tarsus. The family had means, Mary's house being large enough for the infant Church to hold its meetings there, and Joseph owning land, probably near the city, of considerable value. Saul had certainly returned to Tarsus before our Lord began His public ministry, but Joseph was no doubt

one of the multitude that followed Him. We can picture him in the temple at the Feast of Tabernacles; it is the autumn before the last Passover, and our Lord is telling the Parable of the Good Samaritan. Young Joseph is horrified at the Levite, even going to look at the wounded man, and then walking on carelessly! He, Joseph, is a Levite, of the tribe that gave their people Moses, and who, in the dark hour of Israel's worship of the golden calf, had come forward when Moses cried, "Who is on the Lord's side?" So they had been set apart to serve, in tabernacle and temple; and to the young Levite it seemed far worse for one of them, consecrated, to fail in serving others, than for an ordinary man. We can believe that Joseph vowed then that one Levite would not fail when the need of any called him to serve them.

The call came. The infant Church at Jerusalem grew by leaps and bounds, three thousand added at Pentecost, and daily "believers were more added to the Lord, multitudes both of men and women." There were many poor among these, and the Church was evidently troubled at the lack of funds, and Joseph sold his land, all he had, laying the money at the Apostles' feet. Consequently, they surnamed him Barnabas, Son of Consolation.

Those were wonderful days in that early Church, the members having all things in common, and living in gladness—

"For they believed; with them Christ went,

For open stood His grave,

Men called from chamber, church or tent,

And He was nigh to save."

Barnabas is next noticed on Saul's return to



Barnabas, Son of Consolation.



Jerusalem after his conversion. Many of the Church shrank from Saul, not because of his share in the martyrdom of Stephen, but because they found it impossible to believe in his conversion. But Barnabas directly vouched for him. He remembered his old fellow-student, and knew that whatever faults Saul might have, cold-blooded treachery was not among them.

Barnabas was "a good man", so says the chronicler of Acts, and he is chary of praise. Barnabas was sent to Antioch when that Church grew in numbers and energy. He went to Tarsus to fetch Saul, just returned from his three years of schooling in the Arabian deserts. Then came the first missionary journey organized directly by a Church. We call it St. Paul's, but really Barnabas' name is given first.

After a stay in Cyprus they went on to Antioch in Pisidia. Mark left them at this time. Here Paul preached in the synagogue by invitation, later repeating his discourse to the Gentiles. The Gentiles came in such crowds that the Jews were angry with envy. At first they had seemingly regarded the missionaries as Jews of some new sect, but this offering of their God to Gentiles enraged them, and the two were expelled. They went to Iconium, where exactly the same thing happened, and this time the two fled. Next came Lystra, where the healing of a cripple caused the multitude to regard them as gods. Here we get our only picture of the personal appearance of the two, for the crowd shouted that Barnabas was Zeus (Jupiter), he being the elder of the two, a man of commanding presence. Paul was insignificant enough in person but his surpassing gift of eloquence caused the mob to hail him as Hermes (Mercurius), messenger of the gods and often their speaker. When, however, the two saw the oxen with gilded horns (showing they were to be offered in sacrifice) and the huge baskets of flowers, all their Jewish horror of idol worship woke, and they ran among the crowd, tearing their clothes, and crying out against the horrible blasphemy. Then their Jewish enemies appeared, and somehow turned the mob so that they stoned Paul, stunning him, but as Barnabas stood over him mourning, he revived, and was able to leave the city the next day.

A short visit to Derbe followed, and then the return journey, in which they organized the Church in each place where they had before preached. They found that many had believed. Then they rested at their own Antioch, preaching and teaching. After that, came the great question in the early Church, could Gentiles be admitted without first becoming Jews. Paul and Barnabas (Paul is named first now) were sent to Jerusalem to plead the cause of the Gentile converts. The wise decision of James and the Church (Acts 15: 13-29) meant that instead of a Jewish sect, Christians were now recognized as a new religion, a Church.

On their return to Antioch, "Paul and Barnabas continued . . . teaching and preaching," until a second missionary journey was planned. Then came the unfortunate contention between the two who for fourteen years had been fellow-labourers and the closest of friends. Mark, repentant, wished to go with them, and Paul found it impossible to forgive what he considered cowardice. But Barnabas was a very wise man, for he had recognized the truth of Paul's conversion, and now he knew that Mark's repentance was sincere. So the two parted, Barnabas going with Mark to Cyprus. Paul, however, remembered Barnabas with affection, as his mention of him in I. Cor. 9: 6 shows.

For some years Barnabas seems to have worked quietly in Cyprus. His epistles, probably transcribed by Mark, were circulated among the Churches. Only one of these is known to exist, and this in fragments mixed with spurious writing.

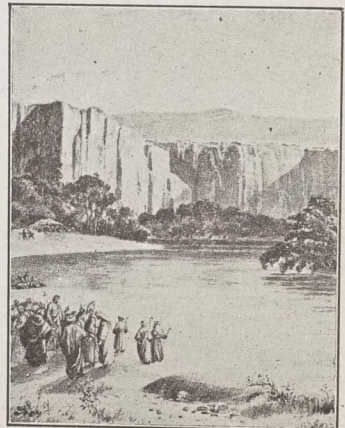
Here is the traditional story of his death. As a Levite belonging to a family of importance, he was on fairly friendly terms with the Jews, often speaking in the synagogue. One Sabbath some fanatic Jews from Jerusalem had excited argument with him, and finally he was left shut up in the building as the congregation dispersed. Probably this was to save him from the violent element. But they broke in that night, taking him out to stone him, then fled themselves, leaving him dead.

We have really no space for St. John the Baptist, last of the Hebrew prophets. A child of promise he came in the spirit and power of Elijah, the forerunner of Christ. His dwelling in the wilderness, his coarse garments, his food

(Continued on page 14)



*Barnabas and Paul were taken for "gods".*



*John baptizing Jesus at the Jordan.*



## One Hundred Years Ago

**Halifax African School:** Mr. Inglis, eldest son of the bishop, who organized the School for African Children at Halifax in 1835 and has devoted time and labour to its efficiency, writes to the Secretary of the S.P.C.K., London, from Halifax, 21st July, 1838—I have been continually in the African School here . . . and from being intimately acquainted with the character of most of the children I can perceive important improvements. The Bible is our text book and religion is made the basis of everything . . . the Master and mistress (Mr. and Mrs. Gallagher) have acquitted themselves most satisfactorily. . . . The greatest drawback to the property of the institution is the want of a building sufficiently large for a thoroughly efficient school. The shed used for a school is far too small. . . ." (Note) The New England Company have lately agreed to give £50 towards building a school. The former building was destroyed by fire in 1836. £150 is still wanted. (From S.P.C.K. Report, 1838, in Montreal Diocesan College.)

**Church Society of Nova Scotia:** The Bishop of Nova Scotia, now in England, applied to the S.P.C.K. for scholarships for Divinity students at King's College (to which £200 was granted for 1838), and also requested that the books belonging to the Diocesan S.P.C.K. Committee of Halifax be presented to the recently organized Church Society of Halifax which has objects strictly in accordance with those both of the S.P.C.K. and the S.P.G. The books amounting to £300 were presented accordingly. (S.P.C.K. Report.)

**Bishop G. J. Mountain's Residence:** In May, 1838, the Lord Bishop of Montreal moved from the city of Quebec to the house known by the name of "Marchmont" situated on the St. Louis Road adjoining the Plains of Abraham, just outside the city of Quebec where he resided for about four years. ("English Cathedral" by F. C. Wurtele.)

**Quebec Cathedral:** On the 1st August, 1838, the Bishop of Montreal delivered his primary charge in the Cathedral at Quebec to the clergy of the city and district of Quebec whose number had increased to fourteen.

**Montreal:** On 7th August, 1838, 23 clergymen were assembled for the same purpose in Montreal where on the following Sunday an Ordination was held (Memoir of G. J. Mountain).

**"The Stewart Missions":** The Rev. W. J. D. Waddilove, writing an editorial postscript in the above volume dated Beacon Grange, Eng., 2nd March, 1838, acknowledges with gratitude the large number of subscribers who had liberally supported the publication and says: In presenting the book to the public, a task which nothing but his deep sense of the necessity of the case, and an earnest desire to shew that the destitution of Canada is not chargeable upon the memory of the excellent Bishop would have induced him to undertake (and for which the Editor feels his own unfitness . . .), he regards it his duty to add his grateful thanks for the unlooked for support which his endeavours to

aid the late estimable Bishop, have received—and further, he considers that support a bond upon him for the utmost exertions he can make and trusts that while life and opportunity are spared to him he will not be found wanting in the same holy cause. (page 247.)

**Clergy Reserves:** Maj.-General Sir George Arthur, Lieut.-Gov. of U.C., to Lord Glenelg, dated Toronto, 11th July 1838. Acknowledging despatch and a report of the Queen's Advocate and law officers, upon the validity of the endowment of certain Rectories in the Province which these learned gentlemen, upon the new fact brought under their notice, now affirmed. . . . It is my intention at the first meeting of the Legislature to cause a bill to be introduced for re-investing the lands reserved for the clergy in the Crown, to be applied to for religious purposes. I have reason to think it will be carried by a reasonable majority.

**Presbyterian Objections to U.C. Rectories:** The Lieut.-Gov. wrote to the Moderator of the Synod of Canada on the subject and assured the deputation of the Church of Scotland that the question of the Clergy Reserves would soon be settled satisfactorily without reference to judicial decision, the legality of the endowment of the Rectories of U.C. being granted by the law officers of the Crown; and that the question of the Church of Scotland's claim to participate in the lands can, if desired, be submitted to the Secretary of the State; and that H.M. Government sincerely desires to investigate the rights of the Church of Scotland; and no apprehension need be felt that the Church of England will exercise ecclesiastical authority whatever except over the members of the Church of England. (From "The Rectories of Upper Canada".)



### Diocese of Montreal

Bishop Kalfayan, primate of the Armenian Church on this continent, visited the Church of St. John the Evangelist, Montreal.

In the death of Lieut.-Col. Herbert Molson the diocese has lost one of its most devoted sons, and the city one of its most conscientious citizens.

The Rev. Geoffrey Guiton is on furlough from Kangra, India. He has given several most interesting and most instructive talks on the Church's work in India.

Bishop Farthing addressed an open letter to the Prime Minister of Canada, the Premier of this Province, and the Mayor of Montreal, calling upon them to lead in raising the tone of national life and in combating political corruption and abuse.



### WITH MR. RAMSAY MACDONALD

We are told that at a very tender age Princess Elizabeth was at ease with Prime Ministers. Recognizing Mr. Ramsay MacDonald one day at Buckingham Palace, she darted up to him and said: "I saw a picture of you in *Punch*, but you were a gander leading some ducks."



(Continued from page 12)

of locusts and wild honey have made some think he had joined the Essenes, those austere dwellers in communities in the wilderness; but they never mixed with the "world", never preached as John did by the Jordan, to whom our Lord came for baptism, at the beginning of His public ministry. Then occurred his denunciation of Herod's sin in taking his brother's wife, his imprisonment in Macherus, and his murder there, at the plea of a dancing girl, on Herod's birthday. It is John's own birth day that we remember on June 24th.



### BOOK REVIEW

**The Secret of Christ** by the Right Rev. Walter Carey. A. R. Mowbray & Co.

Those who have read the other books of Bishop Carey will welcome this new publication, and will not be disappointed. The subjects discussed are, Can we know God?, The fact of Christ, and What Christ does for us. This latter subject is dealt with under five different headings. One of the things that Christ does for us is that He gives us a spiritual family—the Church. In this connection Bishop Carey expresses the opinion that one of the chief efforts of the Church today should be to find the way to reunion, to get back the family spirit, and the family unity. Here is how, in his opinion, we ought to set about it. "I would start," he says, "with a thorough overhaul of the souls of parish priests, and their congregations, the primary unit. I would say to every parish priest, 'Are you essentially and utterly a fatherly man to your people? Or are you primarily interested in some detail, or in ecclesiastical tactics, or in getting your own way about something? I know your job is to preach the Gospel, to teach the faith, to feed souls, both with the Word of God and the Bread of Life. I know you are commissioned to encourage repentance, and to forgive sins in Christ's name. But everything, *everything*, depends on the spirit in which it is done. If in a defiant or restless spirit, then all is wrong. You must love, suffer, be patient, be a father.'

Then he goes on to emphasize the need of family spirit in the congregation, and says that, that family spirit is sometimes rendered impossible by jealousy and littleness and parish squabbles and parish apathy. Conversion: that is the real need. "So I'd start with the parish and carry the same spirit of conversion into the Diocese."

Bishop Carey is an Anglo Catholic, but he is sufficiently a broadminded Christian to recognize the marks of the Holy Spirit in the work of the Free Churches as they are called in England, and he thinks that it is the want of conversion both on their part, and ours, that makes it impossible for us to join up with them. It is pride that chiefly hinders reunion.

As to our attitude in the meantime, he suggests that we should try to cultivate the friendship of our separated brethren, try to see their point of view, recognize their Christ-likeness, and rejoice in their fellowship. "Man has failed to bring about a unity of organization. Each of us has his strong points, but perhaps man will always

fail. Not so God: if we put ourselves into the intercessory heart of Christ, willing reunion, Christ will bring it in His own time. Meanwhile we can pray, and suffer and anticipate."

I know of no more useful book to put into the hands of thoughtful laymen than this latest book of Bishop Carey.

—CURATE.

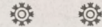
**C. T. Studd, Athlete and Pioneer**, by Norman P. Grubb. Zondervan Publishing House, Grand Rapids, Michigan.

This is a most valuable study of the life and work of one of the famous "Cambridge Seven", who went out to China under the C.I.M. in 1885.

Those on this side of the ocean have been especially interested in C. T. Studd, the famous cricketer of Eton and Cambridge, because of his influence upon Dr. Grenfell of the Labrador and Dr. John R. Mott.

The book is highly recommended to those who love to read the story of lives fully dedicated to God.

—F.J.S.



### Diocese of Brandon

The Rev. E. J. Whiting, L.Th., of Rivers has been appointed rector of the parish of Bethany and Clanwilliam.

The Diocesan Synod will meet June 22-24. The special preacher will be Venerable Archdeacon Gower-Rees, M.A., D.C.L., rector of St. George's, Montreal.

Recently M. H. H. Scrase celebrated his 31st year as a diocesan lay reader and his 25th year as missionary at Kinosota.

Rev. H. R. Percy of Herb Lake writes of his work at that point, "With commendable enthusiasm the people of this northern settlement are strengthening their loyalty to the cause of Christ and His Church. A changing attitude is clearly perceptible. Congregations have increased in an astounding manner." Good news from a northern mining centre.

Rev. R. B. Horsefield of the Devon Indian Mission at The Pas informs us that, "since last summer Services have been held in the little stone church of St. Michael and All Angels (Caroline Green Memorial Church). This church was built on the grounds of the Mackay Indian Residential School and had been closed since the destruction of the school by fire March 19, 1933. The Services are held in English, the only work in that language in the Mission, and are designed particularly to attract the graduates of our Boarding Schools and to help them in their peculiar difficulties. The response has been gratifying." John Harris, the oldest Indian at the Pas, died recently. He was baptized in Christ Church, The Pas, on January 1, 1855, by Rev. Henry Budd. Mr. Budd was a pupil of Rev. John West and was the founder of the Church work at The Pas and Cumberland House in 1840.

Easter was a fine warm day and the Services were exceptionally well attended throughout the Diocese.



## Walks in London CHEAPSIDE

By T. P. Stevens

Cheapside was the principal street in Old London. It was not only the widest thoroughfare and the commercial centre of the city, but it was a great processional way through which the King passed when he went from the Tower to St. Paul's. It was essentially the market of London, and the business overflowed into the side streets. The very names, Milk Street, Wood Street, Broad Street and Ironmonger Lane—names which still exist—remind us of the different trades which flourished in the neighbourhood. In Chepe, Westchepe or Cheapside—all names for the same highway—there were not only shops but stalls. We are told that sta-

### Cheapside Today

The whole thoroughfare was devastated by the Fire. A claim has been made that a house at the corner of Friday Street survived, but this is by no means certain. In spite of its somewhat modern character there are many buildings to claim the attention of the man who walks from St. Paul's to the Bank. Starting from the N.W. end of Cheapside, where a plaque reminds us that the Church of St. Michael le Querne stood nearby, we will walk eastwards turning aside for a moment when we come to Foster Lane. The Saddlers' Hall need not detain us because it is a modern building but we will go into the Church of St. Vedast. It is a Wren building containing some splendid woodwork and a good west gallery. Like so many other churches it would be greatly improved by a few coats of white-wash. It was to this church that the congregation of St. Alban's, Holborn, marched on Sunday mornings in the old days of ritual persecution, when their own vicar was suspended or inhibited. The present church serves four small and ancient parishes. Going back to Cheapside we come upon those mysterious little shops which stand at the corner of Wood Street. They are among the oldest in the thoroughfare having been built in 1687, as a stone tablet proclaims, high up on the back wall of what was once *The Long Shoppe*. Towering above the three little shops of today is the most famous tree in London. It is a plane, and from time to time its existence has been threatened but it is part of the City which resists change and it will live out its course. It is not the tree which prevents the little shops from becoming big. The restriction is due to the churchyard of St. Peter's, Cheap. Only a narrow strip of land is available for the shops and it is next to impossible to erect lofty buildings on a site so narrow. Beneath the disused lampstand in the adjacent churchyard may be seen a medallion of St. Peter with the inevitable keys.



*Procession in Cheapside, 1638 A.D., showing the Cheapside Cross and the Conduit.*

By courtesy of Frank Green

tioners get their name from the fact that they stood beside their stalls. An imposing ornament was the Cheapside Cross with its images, which was given by Edward I. to mark one of the places where the funeral procession of his queen halted for a night. This survived until 1644 when the Puritans, regarding it as an object of superstition, tore it down. Near it stood the Great Conduit to which the inhabitants came to draw water at ordinary times, and wine on great occasions. This perished in the Fire, never to be rebuilt.

Some of the pictures of Cheapside suggest that it was a fine broad thoroughfare as wide as Langham Place. It did seem of course most imposing and broad in the old days because most of the streets were very narrow. Mr. Walter Bell tells us that the old way was no wider than the Cheapside we know. It seemed wider because the houses were low and there were no pavements, the roadway running to the doorways on both sides.

The principal shops belonged to the Goldsmiths who were the bankers of the Middle Ages. They tended to move to the Strand where rents were cheaper but Charles I. ordered them back to their old haunts. There is something significant in the fact that the Bank of England had its origin in Mercers' Hall, Cheapside.



*Little Houses at the Corner of Wood Street.*



In Milk Street, a few yards away, Sir Thomas More was born and across the road in Bread Street, Milton first saw the sunshine. He lived near to *The Mermaid*, the famous inn to which Shakespeare and his fellows used to resort.

### St. Mary le Bow

High above us now stands Wren's magnificent tower attached to Bow Church. St. Mary's is one of the large churches of the City. A copy of Murillo's *Holy Family* forms the altar piece, and above it there stands a great mitre, said to be



the Canterbury mitre. It stands there to commemorate the fact that St. Mary's was the chief of twelve City churches which came under the jurisdiction of Canterbury. Apart from the tower and its famous bells the one outstanding thing is the magnificent crypt. One aisle of this crypt is practically as it was nine hundred years ago. It was built soon after the Conquest and is one of the most impressive things in London. The custodian says that one tiny window is Saxon and therefore pre-Conquest. The one perfect aisle ought to be furnished as a chapel. It is this crypt, with its round arches, which gives its name to the *Court of the Arches*. The Court was originally held in the crypt; now it meets, with the Dean of the Arches as president, in the church above. Within a few days the appointment of Archdeacon Rawlinson to the See of Derby will be confirmed here. The appointment of bishops of Southwark is not confirmed in this church because the Cathedral Chapter of Southwark has no voice in the appointment of bishops and for that reason no confirmation of appointments is necessary.

Before leaving the church we must look at the carved oak canopy in the porch which bears the lettering *Ecclesia Anglicana Libera Sit*, words from *Magna Carta*, and very dear to a recent

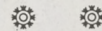
rector who was an ex-Roman Catholic and no doubt found the Church of England more liberal than the church of his baptism.

The red brick buildings standing on the west side of the church are amongst the oldest in the City. When we turn our backs upon them and look at the wall of the church we shall see an interesting memorial to Milton.

### Mercers' Hall

Space will only allow of a very short reference to a most remarkable building which stands practically unnoticed at the corner of Ironmonger Lane. Behind a gate, which is nearly always closed, there is a notice to the effect that a Service is held here on Sunday evenings in the chapel of the Mercers' Company. This Company is the wealthiest of all the City guilds and takes precedence of them all. It is held that its property stands on the site of the house of Gilbert Becket, father of the murdered Archbishop. The Mercers alone among the City Companies possess a chapel. It is open on Sundays for the use of any who present themselves, and by the Mercers only on certain other days. The chapel is beautifully furnished and has a lofty west gallery. It stands on the site of the choir of the former church, while the large building outside represents the old nave. In the Middle Ages a hospital of St. Thomas stood here and possessed a church covering all this space. The visitor will notice, outside the chapel, the arms of Mercers from the thirteenth century onwards.

Above there are sumptuous apartments of the Company including a banqueting hall (with windows to St. Thomas Becket, Richard Whittington, Colet and Sir Thomas Gresham), a court room, drawing room, and a great kitchen. Some of these rooms are panelled in choice woodwork and adorned by pictures by great masters. The fortunate citizen who dines with the Mercers is introduced to all these splendours which seem to belong to the world of romance and ancient ceremonial. To others they belong to the realm of mystery. Whether we share in them or not it is pleasant to feel that they are there. Their very existence saves the City from becoming merely commercial and a place of today. London belongs to the past as well as to the present, and the colour and pageantry of bygone times is not without its influence.



### READING THE PRAYERS

In the last two months I have listened over the radio to many Services and sermons in Old Country churches. In not a single case was the Service said on a monotone, a practice which has become very common in our Canadian churches. In every case the prayers were read in a quiet, devotional way, that avoided the two very trying extremities of "galloping" and "preaching". To the younger clergy I would say "Listen to these Services broadcast in the Old Country whenever you have the opportunity. They are excellent examples of devotional reading."



## BOOK REVIEW

**The Anaphora or Great Eucharistic Prayer**, by W. H. Frere. 212 pages. S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis Street, Toronto. Price. . . . cloth \$2.50

It is to be doubted today if there is such a thing as a Liturgical science, the reason perhaps being that attention is entirely concentrated on the historical accretion of the prayers forming a Service to the exclusion of the evidence and rationale to be found in the object of the Service, in the unified meaning of the whole Service as it appears in time. For example, a careful analysis of our present Communion Office should reveal, and will, its unity, in all its parts in one object united and with one general meaning.

We begin this Service with a prayerful meditation on God, His relationship to us and ours to Him, and on the ensuing character that should belong to the sons of God. Then the question arises in our minds: What is purity? To this the Ten Commandments in the form of a prayer make answer. Whatever is lacking in fullness is to be supplied through Bible reading; the Epistles and Gospels as in the Service show the intention, reading to be prayer. Also the Creed and Offertory, both prayers, and the prayer for the Church Militant seek as far as they may in their nature to explain the meaning of Purity. Again the note is struck in the exhortation, which would draw us to our knees in the spirit of true penitence, a sense of weakness and sin; and a longing for purity and strength born of our faith in the cleansing power of God's mercy and forgiveness received through the Absolution. But dare we, who sin so easily, who fail to develop and attain the proper purity of the sons of God, dare we come to God's Table, into His immediate presence? Even the very love of God is an awesome thing, so we need the strength and comfort of the Comfortable Words. God knows us so well, surely we are safe in His love. Safe? Yes. But unworthy? Oh, that is the serious thing. Come! Lift up your hearts. See the Holiness of God: Holy, Holy, Holy, Lord God Almighty. See and know this holiness is for you, that you can win it for your own, God's gift to you. Still we feel our unworthiness, our impurity. Oh to touch the robe of Christ! So we plead that very unworthiness, humbling ourselves if only the crumbs fall to us at our Master's Table; that we may find mercy in the all pitiful, we who are weak and sinful, that in us God may see His Son and that, if only for a moment, we may be pure in heart, able to see God. Again in the prayer of Consecration we place the cross and passion between ourselves and the Father, by joining ourselves with Christ in that complete sacrifice. Despite our author's view the Consecration prayer is not intended for a creed. In the Nicene Creed the glory and work of the Holy Spirit has been fully acknowledged. But now praying through the Holy Spirit in the name of Christ we draw near to the Father that God may be in us and we in Him. Once more, still mindful of the motif running through the whole Service, in the following prayers and in the Gloria in Excelsis we plead for the forgiveness of our sins through the now joint sacrifice

of ourselves with Christ, and also for the companionship of the Holy Spirit that we may walk worthily in daily life as true sons of God. And then to us are the words of peace spoken.

Now, until such analysis is made of our motives in our worship it would seem a dangerous thing to draw deductions as our author does in his very one-sided historical study.

Preconceived ideas lead in historical study to wrong historical views. For example, our author, on page 180 of his 'Anaphora', blames the loss of the Invocation of the Holy Spirit, for the enhanced importance of the priest-hood. He puts his view very strongly. But is it not much more likely, psychologically, that the enhanced importance of the priest-hood preceded rather than followed such a change in the Service. As a matter of fact, the author throughout seems passively to allow that such was the case. It is, too, very doubtful, on the evidence in this book, if the Invocation was ever in general use in the Western Church. If this is true then the enhanced importance of the priest-hood would prevent its being added to the Service.

In general, the book is very well written and enjoyable to read, and if its limitations are kept in mind will prove of value and interest to any reader who cares for such studies. But deductions leading in the direction of changes in our Service should be, we feel, viewed with suspicion because the ground work is too narrowly founded while the wider historical field is ignored.

A. E. DAVISS.



### AN INDIAN'S INTERPRETATION OF THE 23rd PSALM

The Great Maker up in heaven my shepherd is. I belong to Him. When I am with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me gently, to a place where the grass is green and the water is not dangerous and I eat and lie down satisfied. Some days I get very weak and fall down but He lifts me up and gives me new life again. He leads me into a good trail. He always keeps His word. Sometime, it may be a little time, a long time, a long, long time, I do not know, He will draw me into a place between mountains. It is dark there but I will pull back not and I will be afraid not for it is in there that the Great Shepherd Chief will meet me and then the hunger that I have felt in my heart all through this life will satisfied be. Sometimes He makes the Love rope into a whip but afterwards He gives a good stick to lean on. For me He sets a table with everything good to eat on it. He puts His hand on my head and all the "tired" is gone. He fills my cup till it runs over. What I tell you is straight. I speak with one tongue, I talk two ways not. All along the trail ahead I will have good things and afterwards I will move to the Big Tepee and live with the Great Shepherd Chief.

*Crow Indian Mission,  
Lodge Grass, Mont.*



### A.Y.P.A. STUDY GROUPS

In the April issue of Church Messenger, under the above heading, the work of the Committee on Study was reviewed, and notice given that in the present issue there would be an outline of the recommendations offered by the Committee in its leaflet for a general course on all the topics mentioned for study in Resolution Thirteen of the 1937 Dominion Conference. In such a general course the members of a branch, during a season's study, may become familiar with the whole field of investigation, and by this introductory survey be in a better position to make a detailed study of one or other of the topics in the years to come.

The first and most important recommendation is the study of the Report of the Oxford Conference of 1937. All clergy have received, by the courtesy and thoughtfulness of the Council for Social Service, a copy of this Report and are aware of its contents. For those branches of the A.Y.P.A. which have not, as yet, had an opportunity to study and discuss the findings of the Oxford Conference, such an undertaking should take precedence over all other programmes of study. As an aid towards the understanding of Oxford, the Committee on Study in its leaflet mentions other books, such as the Oxford Conference Study Outlines (six for 75c) and impressions of the Conference by Eric Fenn and Adolf Keller. An introductory survey of the workmanship undertaken by Oxford from an American viewpoint is found in John Bennett's book, "Christianity and our World".

A study of Oxford looks back to 1937. But another conference, especially significant for Christian Youth, is to take place in Amsterdam, Holland, in the summer of 1939. An admirable and stimulating book in the form of a preparatory study for the World Conference of Christian Youth, entitled "The Christian Community in the Modern World", is a second recommendation for a general course, as it deals specifically with the content of Christian belief and the problems of economics, politics and race as found in the present age. It is suggested that this book be taken up in those branches which already have made a study of the Oxford Conference Report, as it is based upon the findings of Oxford and looks forward to Amsterdam.

All books mentioned in this column are available at the G.B.R.E., 604 Jarvis St., Toronto. Next month the writer will outline the recommendations for a detailed study of the topics selected by the Dominion Conference of the A.Y.P.A.



### MANY THANKS

A number of parishes responded to the invitation to circulate the Church Messenger in their district. The management is very thankful for this co-operation and hopes that many more clergymen will appoint some one to look after the subscribers and distribute the papers. The price mentioned was, of course, for the magazines in one bundle to one address, not to individual addresses.

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H. BURCH,

Registrar.



twelve new members to the Rector for admission to receive their cards and pins of membership.

On Sunday, May 22nd, there was a Guide, Ranger and Brownie parade at Holy Trinity Church to observe the Sunday nearest Empire Day. Holy Trinity company, Garneau company and St. Barnabas' company were on parade and there were four Colours and Escorts. The Rector addressed the congregation on the story of Ruth. The Rogation Day Litany was used at this service. In the evening the Rev. A. E. Balfour Bruce was the visiting preacher.

On May 31st the W.A. plan to hold a missionary meeting at which two Life Memberships will be given and Mrs. Horace Reid has promised to give an address on W.A. work.

On Wednesday, June 15th, the Holy Trinity W.A. plan a garden party at the home of Mrs. T. W. Bull, by her kind invitation. Address, 10443 Saskatchewan Drive; Time, 3 p.m.

The Parish Guild have arranged to hold a garden party at the home of Mrs. Harold Hawe, 11623 Saskatchewan Drive, on Wednesday, June 8th, from 3 to 6 p.m.

### CHRIST CHURCH

The Rev. G. P. Gower

**Rogationtide:** When Kipling said that "Half a proper gardener's work is done upon his knees," he was expressing in his own characteristic way exactly what the Church would have us recall this Rogationtide. True prayer makes things grow because true prayer helps us to do what God is doing all the time. It is helping us to work towards right ends. We find ourselves "praying with the seasons" and "working with the sun."

The end of prayer however is not to get. The end of prayer is to lose ourselves in the wonder of the Love that cares so much for us all.

**Young Men's Club:** The Young Men's Club finished the season of interesting meetings with a picnic at Kapasiwin camp. The day was favourable to us and we had a great time. Thanks to the car drivers and the coffee makers.

**Woman's Auxiliary:** There was a good attendance at the May meeting. The Scripture reading and prayers were taken by Mrs. Brodie. Splendid reports were given by the Junior, Intermediate and Senior Branches, and the Dorcas Secretary, Mrs. Carson, had on display the bale to be sent to Wabasca Mission.

Plans were made for a rummage sale in a downtown store under the convenership of Mrs. Whitcomb. This turned out to be a successful venture and the Social Service also benefitted, much good clothing being set aside for their needs. Thank you one and all.

The Rector gave the second Missionary Study at the evening meeting on Tuesday, May 17th. The subject was, "India," based on the study book for the year and the lecture was supplemented with slides.

Delegates to the Diocesan Board Meeting were Mrs. Gutteridge and Mrs. Brodie.

A Life Members' tea is being held at the home of Mrs. Horace Reid, 10318 123rd Street, on June 3rd.

**Women's Guild:** The Women's Guild sponsored a very enjoyable concert before a crowded hall. Evidently Friday the 13th doesn't daunt some and the conveners are to be congratulated on presenting such a good entertainment.

There was a fine attendance at the Corporate Communion on Thursday, May 19th.

**Guild of Health:** The members of the Guild of Health have met regularly for their Bible Study and Prayer every Wednesday. The sick of the parish, and friends who have asked for prayers, have been remembered. Daily at the altar and especially on Thursday at the service of Holy Communion special intercessions are offered on behalf of those who are sick in body, troubled in mind or burdened in spirit.

Our hospital visitors form a link in a chain of prayer and service. Flowers from the altar and a card with a message of remembrance are taken to each one known to us. Many have been helped by these ministrations which are gladly undertaken for His Name's sake.

**Garden Fete.** All organizations are joining in the preparation for a big garden fete on June 15th, the proceeds of which will be devoted to parish needs. This will be held in the rectory grounds.

**Choir Success.** The Christ Church choir, under Mr. H. G. Turner's leadership, has again been successful in the Intermediate Class at the recent Music Festival. It was an excellent performance and the final marks of all competitors were very close. Following the event the choir enjoyed a little party at the Shasta Cafe and before breaking up made a presentation to Mr. Turner for his efforts as leader.

**Girl Guide Service.** On Sunday afternoon, May 22nd, a Guide Service was held in Christ Church. Over 400 Guides were present with their leaders and the Colour Parties. The District Commissioners and many of the parents were there also. Fourteen Colour Parties presented their colours at the altar in a very impressive ceremony. During the service the Guide hymn was sung and the promise taken. The Rector spoke on the Guide Prayer.

### ST. FAITH'S

Rev. C. F. A. Clough

### Retrospective

**W.A. Notes.** The W.A. Birthday Tea held during the past month was a very successful affair, and brought many members of the congregation together for a happy reunion. Great credit is due to the president and members for the excellent program provided.

**Little Helpers' Rally.** The Little Helpers' Rally was held during the past month, commencing with a short service in church. The Little Helpers were then entertained by the members of the W.A. in the parish hall. The practise of having this rally on the regular W.A. meeting day serves to impress upon the members of the W.A. that the Little Helpers form an integral part of their organization.

**Cub Rally.** We extend to Mr. White and his Cubs our congratulations on winning the trophy at the Annual Cub Rally for the tenth time in succession. Since this is an exhibition of Cub training, it speaks for itself as to the type of leadership we are fortunate to have. To win ten successive years, with boys changing every year is somewhat of an achievement we ought to be proud of. We would like to congratulate Dennis Quinland, editor of our Scout paper, on the success attained in the recent Boys' and Girls' Fair, held in the City. His paper was given first prize in competition with



## CHURCH MESSENGER

publications coming in from distances as far as New York.

### Prospective

June 15th, Summer Social and Supper. The W.A. once again purpose holding a congregational summer social and supper on June 15th. We trust you will all co-operate loyally with them to make this enjoyable and profitable affair.

**Open Air Service.** The open air service will be held on the morning of June 26th.

### ST. PETER'S

The Rev. S. F. Tackaberry

Returns for the last Teacher Training Class held in this parish have been received. It was a composite class in which several parishes were represented. The following were successful: Clydie Douglas, Kay Hall, Thelma Dobson, St. Faith's; Betty Brown, All Saints'; Jane Jones, Good Shepherd; Grace Willets, Christ Church; Margot Young, St. Peter's. The high marks were ninety-five, eight-four and eighty-two. Congratulations.

Fifty-five members of the two Sunday Schools of St. Peter's wrote the annual S.S. examinations in May.

On the evening of Sunday, May 15th, the Bishop of Edmonton confirmed twenty persons in St. Peter's Church. Two were from the parish of the Good Shepherd, two from St. Faith's, and one from St. Mark's. The continued prayers and good example of the parents and close friends of these young people are asked that they may daily increase in grace.

The cellar, lawn and flower beds of the parish church are badly in need of the attention of a band of men who are willing to put in a few hours of hard work to make everything clean and tidy. A "Bee" is called for Monday, June 6th, right after supper.

Apportionments throughout the diocese were increased 36% for this year. Some of our subscribers have responded by adding to their subscription on the red side of the envelope, but not nearly enough have done so. Please help. This is your opportunity to have some share in the work of the church outside of your own parish, viz., in the diocese and for the work of the Church of England in Canada.

### CHURCH OF THE GOOD SHEPHERD

The Rev. S. F. Tackaberry

**The A.Y.P.A.** held a successful Parents' evening on Monday, May 23rd. 35 members and parents enjoyed a real movie show. Thanks are extended to our good friends of Christ's Church. Supper was laid by the members and the eats came up to the Calder standard. After supper games were indulged in and the laughter and fun helped to finish off a real grand evening.

**The Boys' Club** went on their first outing of the summer on Saturday the 28th. Taking a trip to the Sturgeon river on bicycles, for swimming and a grand all round picnic.

The small choir are expecting to sing anthems at both services on Whitsunday. They are going to do splendidly and will be a great help to our services. An occasional mistake only serves as an incentive to do better and reminds us of the motto for all in 1938: "It can be done."

### ST. STEPHEN'S

The Rev. J. C. Matthews

Sunday services: 8 a.m., 11 a.m., and 7.30 p.m.

Weekdays: Monday, Thursday, Saturday, 8 a.m.;

Wednesday, 10 a.m.

The May vestry meeting was held as usual on the 2nd Wednesday. A copy of the monthly statement is posted in the back porch of the church. A comparison with last year of the same month shows a steady improvement in the financial condition of the church.

The caragana hedge has been planted round the church fence and already gives a much pleasanter look to the grounds.

Notes from the Willing Workers:

A very successful court whist party was held in the rectory on Tuesday evening, May 17th, by members of the Willing Workers.

During Lent the W.A. held ten teas on Thursday afternoons and the intention is to continue these for awhile.

Plans for holding a rose tea some time in June are being considered.

Baptisms: Joan Mandella Trotter, at St. Stephen's, on May 15th. William Moore, at St. Michael and All Angels, on May 8th.

Note on the reading of Banns of Marriage:

In 1935 the Marriage Act of the Province was amended. One result of this amendment was that residence in a parish no longer makes legal the marriage of people by Banns without a license.

In order to marry by Banns the rector of a parish has to give a signed statement that the person (or persons) for whom the banns are to be read is a member of the congregation.

From time to time I have been asked to read banns for a person living within the boundaries of the parish but not attending the church. The refusal to do this is apt to lead to a certain amount of heart burning. This does not in any way prevent people from being married by license.

### ST. LUKE'S

The Rev. W. H. Hatfield

Hello Lac la Nonne! The boys enjoyed their week-end of fellowship and fun, and found school quite tame in some respects the following day. Thank you for your welcome. We hope to see you again in July.

Willing hands from thankful hearts are putting the church grounds into shape—digging and planting, mowing and cutting is the order of the day. The flowers on the altar for the Confirmation Service were church grown, and secretly whispered to those who came on that day to pledge their loyalty to Jesus of the freshness, beauty and dignity of the life hid with Christ in God.

The Boys' Club really startled the neighbourhood, and we are just now awaiting the next move. A dozen boys with axes and some other murderous looking implements attacked the willows and other growth, small and large, on two lots adjoining the church property which have been handed over to their fond care. We have plenty of faith in the boys, and I am sure that in good time the wilderness will blossom as the rose. After all when boys will mix and lay over 1,000 sq. ft. of concrete a few willow roots and a couple of tons of dirt to move is mere child's play. Just now it is not unlike a game of checkers, and I have just whispered to the boys: Your move!

A venture of faith started us on the path to provide leaded light to replace the old church



windows and we have been abundantly blessed. They certainly have improved the appearance of the building, and I feel sure help us in our worship. There are other things we hope to do soon and we abound in hope.

The Junior Choir is taking an active part in church life. They lead the singing at the children's services and assist the Senior Choir at the church festivals. They look just lovely in their robes.

During the summer months we are planning for a boys and a girls' camp at Lac la Nonne, and a vacation school in the parish. Last year we had an average attendance of 85 for two weeks, and this year we hope to keep the school open for a longer period of time. Will you help us with your gift, and remember us in your prayers.

Every morning a voice: "Follow Me!" and every evening a whisper: "Well done, friend; be of good cheer!"

### ST. PAUL'S, JASPER PLACE

The Rev. G. Schultz

We are pleased to welcome the Rev. G. Schultz who has come to take charge of work in this parish. Mr. and Mrs. Schultz are now residing in Jasper Place and with their help we hope to accomplish great things.

At a recent meeting the following members were appointed to the vestry for the current year: Vicar's Warden, Mr. J. Murray; People's Warden, Mr. C. Brett; Members of Vestry, Mr. C. M. Cameron, Mr. C. Bowie, Mr. T. C. Griffith, Mrs. J. H. Dallamore and Mrs. G. Crowe.

The Sunday School attendance is steadily increasing and the whole organization reflects great credit upon the superintendent and teachers. Members of the senior and junior classes wrote its G.B.R.E. examinations recently with very satisfactory results.

The W.A. are making plans for a bazaar to be held in the fall. At present members are knitting and making garments for the social service. The annual sale of home cooking will be held in the Market on June 4th, and the W.A. hope that it will be well patronized.

The 18th St. Paul's Guide Company is growing rapidly. Guides attended church parade on Sunday, May 22nd, and that afternoon were present at a special service for Guides and Brownies at Christ Church. This service was also attended by Brownies from the 18th Brownie Pack.

Baptisms: Patricia Jones; Roger Williams Lennie, baptized April 24th, 1938. Maxine Elizabeth Carey, baptized May 18th, 1938.

### ST. JOHN THE BAPTIST, RIFE

The third service of the year was held on Sunday, the 22nd May. The congregation numbered about 45, there were 15 communicants. Mr. Elkin spent a few days visiting in the district prior to the 22nd, which was much appreciated by everyone. We are hoping very much that a service will be arranged for Sunday, 26th June, on the occasion of our patronal festival.

### ST. MATTHEW'S, ASHMONT

We were very fortunate in having excellent weather for the week beginning May 15th, when the Rev. L. T. Elkin came out by car from Edmonton, to hold services in this district. The roads were dry and so more people, including many young ones, were able to attend the services from outlying parts.

Evensong was held at Vitra on Saturday and some

of the congregation were able to come on to Ashmont for the celebration of Holy Communion on Sunday morning when there were a good number present. The Sacrament of Holy Baptism was administered in the afternoon and three infants and two older children were brought to be baptized. Evensong was held at 7.30 p.m.

On Monday Holy Communion was celebrated at the Beaver River School, 25 miles north of Ashmont, and two infants were baptized before the service. On the way a detour was made, to an isolated farmhouse, for the baptism of two children whose family had no means of covering the 6 miles to the school.

Mr. Elkin spoke on the subject that is brought before us at Rogationtide: the need of our prayers for God's blessing on the growing crops and he emphasized our entire dependence on God.

Holy Baptism, Ashmont: Catherine Elizabeth Fielding, Robin Ross Draper, Edward Arnold Owen, Thelma Rose McConnell, Howard James McConnell.

Holy Baptism, Beaver River: Ronald David Hankel, Leslie Charles Carl Hankel, Laurina May Midwinter, Elizabeth Julia Betcher.

## Rural Deanery of Jasper

### MAYERTHORPE AND DISTRICT

The Rev. W. deVere Angus Hunt

We all appreciate the delightful greenness of the countryside after the long winter months; but the call of the country and of out door sports should not make us unmindful of our duty to God in His Church. The pull between duty and pleasure, if duty be not pleasure, is a strong one in the summer. If we are tempted to forsake the worship of God let us get down on our knees and read page 277 in our Prayer Book.

The congregation of Emmanuel Church, Padstow, has lost, through death, its oldest member, Henry (Dad) Turvey. "Dad" Turvey was the oldest soldier in Alberta. In his army days he served in India under Captain, later Field Marshal, Lord Roberts. The members of the Rochfort Bridge Legion acted as pallbearers, and formed a guard of honour at the funeral service, conducted at Padstow by the Vicar.

On Saturday, May 14th, the Mayerthorpe W.A. sponsored a successful sale of home cooking to raise funds for the installation of an amplifier in the church. We hope some time this summer to summon the congregation of St. Luke's to worship with the sound of the bells of St. Margaret's, Westminster, rather than with our present cracked engine bell!

St. Luke's W.A. has decided in future to adopt, so far as possible, the method of direct giving and has ordered a number of coin cards from the G.B.R.E. Splendid!

In our congregations the arrival of new families in the district is a matter of great moment. We are glad to welcome as members of St. Mary's Church, Sangudo, Mr. and Mrs. R. W. Wright and Mrs. A. Terry.

The building committee of St. Mary's met on Wednesday, May 25th, to discuss the necessary alterations to the church. It was decided to submit a plan of the proposed changes to the Diocesan Committee. We acknowledge with many thanks a gift of \$5.00 from the Fraternity of St. James to-



## CHURCH MESSENGER

wards the building fund. Such gifts mean far more to us than any cash value can denote. They speak of a warm friendship and interest between city and rural parishes.

Three more confirmation candidates have recently joined the number of those undergoing instruction in preparation for the "Laying on of hands" on August 30th.

The Summer School this year offers an exceptionally attractive programme with separate classes for seniors and juniors. We hope to see a good representation from this district at Kapasiwin. The boys' and girls' camps will be held in August, God willing.

The number of magazine subscribers continues to grow, but there are still a few whose subscriptions are not yet paid up.

### EDSON AND ST. PAUL'S MISSION

The Rev. T. J. Matthews

**St. Paul's Mission.** We are sorry to have to report the death of Mr. Cooper of Carrot Creek. The deceased was a war veteran, was well known in this district, quite a scholar in his own way and faithful to the Church. He will be greatly missed in the locality.

A pretty wedding was celebrated at Hattonford on the 30th of April when Nora Isabel Foster was married to Frederick Major of Anselmo. A reception was held after the ceremony.

Mary Florence Smith was baptized at Carrot Creek on the 12th of May.

**Coal Branch.** The church at Luscar is embarking on a renovation programme: they are putting in a new floor and new shingles.

Mountain Park is considering the possibilities of a new church.

The church at Sterco has invested in a new organ. Their flourishing Sunday School is preparing to put on a flourish in June.

Foothills has put in a lovely new altar and new furnishings in the hall; this is greatly appreciated.

Baptisms: Bruce Raymond Vincent of Mercoal, on April 25th, and Samuel Gowdie Olsen of Mercoal, on April 25th.

**Edson.** The Summer School, which will be held at Kapasiwin this year, from July 18th to 24th, will have Junior and Senior departments. It is to be hoped that there will be a good attendance. Our Rector, the Rev. T. J. Matthews, is to be the Dean at this year's session. Keep these days in mind when planning your summer holiday.

Mrs. Matthews and her Girls' Auxiliary have been very busy with their preparations for a play which is to be given at the end of this month, and we trust that their efforts will be rewarded by wholehearted support.

Perhaps in the absence of parish news, a couple of verses by the Manx poet and professor, T. E. Brown, may be here inserted:

"If thou couldst empty all thyself of self,  
Like to a shell dishabited,  
Then might He find thee on the ocean shelf,  
And say: "This is not dead,"  
And fill thee with Himself instead.

But thou art so replete with very thou,  
And hast such shrewd activity,  
That when He comes, He says: 'It is enow  
Unto itself, 'twere better let it be;  
It is so very small and full, there is no room  
for Me.'"

### ST. SAVIOUR'S, WABAMUN

The Rev. C. Cuttall

A large number of candidates are being prepared for Confirmation in this parish. Classes are held weekly at Wabamun, Seba, Gainford, Tomahawk, Highseale, Entwistle, and Hally Springs.

Weekly choir practises are well attended, the members of which enjoyed an outing on May 24th, consisting of a trip to the Scout Rally at Black Mud Creek for the boys, and attendance for girls and boys at the Musical Festival in McDougal auditorium, Edmonton, in the evening. Our sincere thanks are extended to those who so kindly loaned their cars for the trip.

The church grounds at Wabamun are being beautified. Several old buildings have been removed and a garage is in course of being erected.

Ascension Day services were well attended. Especially the children's service at eleven o'clock.

Holy Baptism: Rosemarie Mock, in St. Saviour's, Wabamun, on April 4th. Richard White, Constance Rose White and Dennis White, St. Saviour's, Wabamun, April 10th.

### ONOWAY

We were fortunate in having service in our church in Onoway on Ascension Day. The Rev. Hunt held a celebration of Holy Communion at 8.00 a.m. and Evensong at 7.30 p.m.

Sunday School in Onoway is showing a great improvement in attendance since we started the new attendance chart, which is in a form of a race track, put out by the G.B.R.E., and we would like to recommend it to other Sunday Schools. Miss Esther Turnbull is superintendent of the Sunday School and is assisted by Miss Anne Ledger and Miss Pat Calder.

St. John's Wolf Cub Pack is still growing, and hikes are the order of the day. Plans for the next meeting are being made, which is to be an Indian morning, and all Cubs will turn out in Indian dress and war-paint and after making bows and arrows will go off for an hour or two in the woods, where an Indian programme will be carried out.

It will soon be time for camp and Summer School. We are not able to give full details of camp arrangements in this month's Messenger, but we want to remind you all to be saving your pennies so that you can make it a real holiday. We hope to have Miss Onions back in time for Camp.

On Saturday, May 21st, the St. John's W.A. held a Birthday Tea to celebrate their Thirtieth Anniversary as a W.A. Tea was served from 3 to 5 p.m. and again from 7 to 9 p.m., at the home of Mrs. Beaupre. The chief attraction was a birthday cake—to be given to the person guessing the correct weight. Mrs. Dunham and Mrs. John Mills tied on the correct weight, and the cake was divided. We wish to thank all who helped to make the tea a success.

### RICH VALLEY

On May 22nd, the 1st Rich Valley Guide Company attended church service, and afterwards had picnic lunch and then drove to Brookdale and attended Evensong there. Fourteen Guides were present and we thank all who made the day a happy one.

We would also like to thank the two girls who spring cleaned the church—it was a pleasant surprise.



### BROOKDALE

The last meeting of the Brookdale W.A. was held at the home of Mrs. Peterson. Plans were made to make the June meeting a real celebration, to celebrate the first anniversary of the organization; the meeting will be held at the home of Mrs. Morris, on Thursday, June 16th, at 2.00 p.m.

## Rural Deanery of Wetaskiwin

### ST. JOHN'S, SEDGEWICK

The Rev. J. R. Burrows

The Easter services were well attended, and the church nicely decorated with daffodils and lilies. A very successful sale of home cooking was held in the clubrooms by the W.A. on Easter Saturday. A Brownie Pack has been organized under the splendid guidance of Miss P. McKee.

### ST. GEORGE'S, KILLAM

Church life is still going strong with good attendances at the Sunday services. The W.A. is active and put over a very splendid daffodil tea. The confirmation class will be ready for June and the young people are showing keen interest in the classes.

### ALL SAINTS', LOUGHEED

The Rev. J. R. Burrows

In conjunction with Green Valley this part of the parish is doing their part to bear witness to the faith. The W.A. are making plans for a big day on the 24th of May.

A nice class of candidates are being prepared for confirmation at Green Valley. With the fulfillment of the present hopeful prospects for a good crop these two points should come back strongly.

Lawn Hill will be opened up again for the summer months beginning on the first Sunday in June.

### IMMANUEL, WETASKIWIN

The Rev. W. M. Nainby

We are glad to see our church roof completely re-shingled, and we wish to express our thanks to those who donated the cost of a thousand shingles, or made equally welcome contributions. Our next effort must be to finish the installing of a furnace. The basement has now been dug, and needs to be cemented.

Confirmation classes have commenced, and we expect to have the Bishop with us in September. We would still welcome any who wish to be confirmed.

The W.A. met at the home of Mrs. C. Payne, on May 10th. Arrangements were made to entertain the members of the W.A. of St. Mary's, Ponoka, in the parish hall, on June 14th. A corporate communion, with the Service of Admission for members, is to be held on Tuesday, 31st May.

The W.A. arranged to hold a strawberry tea at the home of Mrs. Manley on June 24th.

The Vestry met at the home of Mr. Newby for the May meeting. The church Wardens, Messrs. G. Baker and J. B. Black, are the delegates to Synod.

We hope to have a church parade of the Boy Scouts, Wolf Cubs and Girl Guides at our morning service on May 29th.

The following cutting from "The Church Times" will be of interest. A Liverpool clergyman makes an amusing comparison between churchgoing and going to the movies. "People never stay away from the latter because:—

- (1) My father and mother made me go too often when I was a boy;
- (2) No one at the movies ever speaks to me;
- (3) Every time I go, someone asks me for money;
- (4) The manager never visits me at my home;
- (5) The people who do go do not live up to what the films teach them."

### ST. MARY'S, PONOKA

The Rev. W. M. Nainby

The May meeting of the W.A. was held at the rectory. Arrangements are being made for a garden party at the home of Dr. and Mrs. Byers, as a joint effort of the W.A. and Vestry.

A number of the Sunday School pupils wrote the G.B.R.E. examinations this year. It is hoped to hold the Sunday School picnic on the last Sunday in June.

The A.Y.P.A. has met regularly each Monday and concluded their year's activities with a social and dance on Monday last.

The Junior W.A. recently won the prize for the out-of-town branch with the best Scrap Books. The oral examinations were also held. It is hoped to hold a Mother and Daughter Banquet on Friday evening, June 10th.

The Vestry met in the parish hall for the regular monthly meeting. Mr. C. Plant, and Mr. J. Potts are the delegates to the forthcoming Synod of the Diocese.

Baptisms: George Walter Ferguson, Thomas William Lucas.

### ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

We were glad to welcome Rev. Mr. and Mrs. Wallis to our parish on Sunday, May 22nd. Following the service Mr. and Mrs. Alan Cole entertained Mr. and Mrs. Wallis and the congregation most delightfully at their pretty farm home. We appreciate the opportunity afforded of meeting Mr. and Mrs. Wallis and spending a social hour together.

Once again we would like to express our thanks to Mr. G. J. Baker for so faithfully conducting the services for the last three or four months.

### CAMROSE

The Rev. A. Wallis

The Rev. A. Wallis has come to Camrose with his wife; we have our "new" Rector. We extend to them a warm welcome and are glad they are here.

We will make no promise of loyalty and service, only ask our people to remember that, as Arch-deacon Swanson said a few Sundays ago, "When we say 'what is the Church doing?' or 'the Church should do this or that,' WE are that Church." How true! When we glibly ask those kind of things, we are ourselves before the Judge.

Soon Whitsuntide will be here: may the Spirit



Divine rest on our Rector and his wife; on people and on every phase of the work in the Church.

"Descend with all Thy gracious powers;  
O come, great Spirit, come."

**W.A.** On Friday, 20th May, as a welcome to the Rev. and Mrs. Wallis, the W.A. held a tea at the home of Mrs. H. B. Ness. Great interest was shown, and members from Bittern Lake and Daysland came to show their friendliness. Some of the young people helped serve tea.

Mr. and Mrs. Dalzell have gone to live on their farm for a while. We shall miss them greatly, and hope to see them often. "The Lord bless you and keep you . . ."

Just here we would like to say a word to Mr. Dalzell. Very sincerely, Mr. Dalzell, we thank you for your services as organist, for your interest in us as a choir, your loyal support at the organ, and for turning out in all kinds of weather to practise.

To Mrs. Baker also we offer our thanks for playing the organ whenever we needed her.

To the sick and others: "We lift in our petition those who can be helped by no earthly friendship only. For all that Thy people face in the solitude of their souls we pray to Thee."

**In Memoriam.** John (Jack) C. Lewin of Morrin. "Come to Me," saith One, "and coming be at rest!"

### ST. MARK'S, HARDISTY

The Rev. P. J. Disney

This has been quite an active month. There was a social evening at the vicarage on the evening of May 17th, which, in spite of a threat of storm that kept some country people away, was very well attended. It was a very happy evening, with games and singing filling up the programme. Members of the W.A. arranged the lunch. Mr. Perkin and Warwick Squires provided the music. Thanks to all who helped to make a very happy evening.

Then the Young People also arranged a social evening on May 13th to entertain the Hughenden Young People. There was a very large number present.

This sort of event is all to the good in helping to create a family feeling in the parish. May there be other such gatherings in the future.

### HOLY TRINITY, HUGHENDEN

The Rev. P. J. Disney

The W.A. held their 25th anniversary meeting on May 12th. The bad dust storm reduced the attendance, but a very good meeting was held. A new executive has been elected, consisting of Mrs. Esplan (President); Mrs. Martineau (Vice-president); Mrs. Black (Secretary-Treasurer); Mrs. Stapely (Dorcas); Mrs. Parke, Jr. (Little Helpers).

The Young People entertained Hardisty Young People at a weiner roast on the night of May 20th. It was an ideal night, and a most delightful two hours was spent singing around the fire, roasting weiners and marshmallows.

### ST. PAUL'S, PROVOST

Rev. S. J. Colley

With the coming of seed-time the congregation at St. Paul's has declined rapidly. Many of our most regular and devoted families have "moved back to the land," and are now working both day and night, hoping that "this year" they will find reward for their labour.

This seems to be a fitting time to ask that the campaign of prayer for a return of prosperity be adhered to earnestly and sincerely.

"There are more things wrought by prayer than this world dreams of." While this quotation cannot be denied we might well add that prayer without faith is mockery, "and faith without works is dead (St. James, 2: 20)." We of the prairie, who have suffered long from drouth and destitution, appeal to every member of every congregation throughout the Canadian Church to join us in our prayers to Almighty God, that He in His infinite wisdom may grant a blessing upon our crops.

While the machinery of Church life at the present time is moving slowly, we can report favourably in regard to our winter activities. The average congregations during the winter months, at both Matins and Evensong, were greater in number than for many years past; and while the financial aspect of our work is difficult, we are sailing on an even keel; and this year by a little effort we shall meet our apportionment.

**W.A.** The W.A., while small numerically, does not lack ambition or ingenuity. This year the last few dollars owing on the vicarage loan will be paid in full. It is worthy of note that the vicarage was built during the "scarce years." What is a church without a W.A.?

The Young People's Association are planning to hold their final meeting in the near future. It is hoped that the Young People of Sulphur Springs will be our guests at that time.

Baptism: Yvonne Lorraine Bertrand.

### SULPHUR SPRINGS' MISSION

Rev. S. J. Colley

Services were resumed at Sulphur Springs on Sunday, May 8th. The congregations have been large, a goodly number of young people being in attendance.

Confirmation classes are also being conducted in the Mission.

The Ladies' Guild recently purchased a piano to replace the old organ which has served very faithfully during the past years.

## Rural Deanery of Wainwright

### ST. MARGARET'S, BATTLE HEIGHTS

Rev. P. A. Rickard

Baptism: April 24th, Florence May Laycock.

The Festival of Easter was kept at St. Margaret's with a celebration of Holy Communion, a good congregation being present. Such a message as Easter brings does help to lift us up and inspire us with hope and courage.

The W.A. held their April meeting at the home of Mrs. Laycock.

### ST. MARY'S, IRMA

The Rev. P. A. Rickard

A service of reception was held in St. Mary's Church on Sunday, May 8th, for all the W.A. members.

Confirmation classes are being held in the church in preparation for Confirmation by Bishop Burgett, on Sunday, May 29th.



### HOLY TRINITY, TOFIELD

The Senior W.A. met at the home of Mrs. Barden on May 5th. A report of the Easter tea was given by the treasurer, Mrs. Clutterham, and it was decided to pay \$10.00 towards the W.A. pledges and \$35.00 to the Vestry; and it was suggested we try to raise the balance of our W.A. pledges by June. On May 9th a special meeting was held at the home of Mrs. Sinclair for further business. The hostesses served dainty lunches on both occasions.

Junior W.A. meetings were held on April 28th and May 17th after school at the church, and on April 30th and May 11th at the home of the Supt., Mrs. J. W. Robinson. The latter meeting took the form of a farewell party for Rev. and Mrs. Wallis. Games were played, pictures taken and after tea, the Juniors presented Rev. and Mrs. Wallis with a lovely jardiniere.

During the evening of May 11th the members of Holy Trinity congregation held a social evening in the Institute Rooms, in honor of Rev. and Mrs. Wallis, who have been transferred to Camrose. After games and singing lunch was served by the ladies. On behalf of the congregation a purse of money was presented as a token of friendship and appreciation of their efforts while with us. Rev. Wallis has been with us seven years this June, and Mrs. Wallis, a bride of nearly three years, has spent practically all her life in Tofield. Our best wishes follow them to Camrose and we trust they will be happy and successful there. We shall be glad to welcome them back at any time they are able to visit here.

The following Friday a lovely baton was presented by the choir to Rev. Wallis on behalf of his services to the choir during his stay here.

Some of his parishioners were present at the farewell service at Ardrossan Church on May 15th. The Church was packed, and at the conclusion of the service a lovely auto rug was presented to Rev. and Mrs. Wallis.

Mrs. J. W. Robinson attended the Diocesan W.A. Board Meeting, May 20th, at St. Faith's, Edmonton. Canon Clough's address was very inspiring, all reports of the Executive were interesting, and the addresses by Rev. George Mackey on "The Work of Our Church in the Breton District," and that of Miss Deane-Freeman, R.N., on "The Victoria Order of Nurses," were greatly enjoyed.

Sunday, May 22nd, the evening service was taken by Rev. Arthur Murphy, of Edmonton. There was a good attendance, the choir attended faithfully, and we would especially like to thank Rev. Arthur Murphy for conducting the service. His address was excellent and will long be remembered.

Baptisms: May 1st, Thelma Audrey Herndon, at Tofield. May 8th, George Bowen Weatherell, and Maxine Marilyn Gill, at Tofield.

### EDGERTON

The Rev. A. Love

The Right Rev. Bishop Burgett visited the parish on May 10th, and administered the Apostolic Rite of Confirmation to thirteen young people presented by the Vicar: Margaret Beryl Saul, Christine Elizabeth Saul, and Dorothy Annette Saul of Chauvin; Leonard Hulbert Burton and Barbara Hope Burton of Rosemoyne; Jack Charles Ford, Frederick Sydney Ford, Charles Percy Smith, Samuel James Wilkinson, Elsie Doreen Harkness

Ford, Evelyn Moffatt Ford, Alice Louise Smith, and Dorteau Krinbill of Heath.

Though a week-day evening St. Mary's Church was filled to capacity by an appreciative congregation from various parts of the parish, who listened to his lordship's earnest and helpful address with rapt attention.

We are glad to welcome Mrs. Barr, bride of our genial bank accountant and wish them very many years of happy wedded life.

We regret the departure of Mr. and Mrs. T. Roberts and family for Nelson, B.C., and would wish them success and happiness in their new home.

Holy Baptism: April 7th, Larry Dennis Donnelly.

## The Rural Deanery of Vermilion

### MANNVILLE

Mr. F. Baker

Country points of the Mission are now all opened up and we have regular services at Chailey, Stellaville, Innisfree, Tankerton and Wilberforce as well as at the "home base"—Mannville. The roads are in good condition, so making it possible for all our people to come to the services. In every instance the attendance is good, but this is perhaps especially noticeable in the Wilberforce district, where quite half of the congregation has to stand at the sides and back of the school-house during the entire service. Here, as at most of the other points it is gratifying to see the large number of young men in attendance.

Visiting is now the order of the day, and while, looking over the parish list, and visualizing the great distances to be covered, it looks an almost impossible job, the various "points" are being covered.

Our Young People's organization is going strong, here in Mannville we have 52 members and all meetings are well attended. This group put on a short program and sponsored an "Amateur Contest" in Mannville just before Lent, and in this way brought in \$75.00, three-quarters of the money cleared was handed in to the Vestry, with a promise of more. Two weeks ago the same group did the same thing at Innisfree, where our congregation is small, and handed over the whole of the money made to the Vestry there. Good work, Young People, thanks. At Innisfree \$72.00 was taken in at the door.

We have a newly formed group at Stellaville, 26 young people joined at the first meeting, there will be at least six more at the next meeting. Soon we are to start a group at Chailey, and the original objective—100—will be far behind. This new group at Stellaville are forming a basketball team—watch us, Grads! There is also to be a soft-ball team and an athletic group—stunts, pyramids and the like.

### ST. SAVIOUR'S, VERMILION

The Bishop of the Diocese was a visitor to Vermilion on May 18th, when he confirmed a class of thirteen young people.

A large congregation was present in the Church, and the service was very impressive, and the



## CHURCH MESSENGER

advice of the Bishop to the Candidates is likely to remain in their memories for a long time.

With the beginning of Services at the Country points, the Wardens and members of the Vestry have inaugurated a new plan, which in addition to helping the Rector, promises to arouse a better understanding of our common tasks, on each Sunday, one or other of them call for the Rector with a car, and accompany him to one or more country points. Result—well the Rector is spared the strain of driving, and the driver sees more of the work of the Church, and gains a new understanding of the whole task in this mission.

I understand that the idea is not patented, so

any others so disposed anywhere in the Diocese can copy it without any fear of being sued for infringement of the copyright act.

**Confirmed:** Eveline Wilcox, Margaret J. Lambert, Marjorie D. Smith, Thelma J. Lambert, Donald M. Taylor, William R. B. Smith, Ian W. M. Dunaway, Elmer D. Edey, Clifford B. Edey, William Rogan, David J. Horne, Kenneth J. Reid, Clayton A. Taylor.

The members of the Junior W.A. held a Missionary Shower in aid of the Drayton Valley Medical Mission at a Tea held by the Seniors. They were able to send a small parcel of Medical supplies, and hope to do more in the fall.

## Clergy List

Name	Address
Rt. Rev. A. E. Burgett, M.A., D.D., Bishop .....	9807 106th St.
Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, 11614 88th St.	

### RURAL DEANERY OF EDMONTON:

#### All Saints'

Rev. Canon T. E. Rowe, D.D.....	10523 99th Ave.
Rev. C. B. Beck.....	10161 107th St.

#### Holy Trinity

Rev. Canon G. G. Reynolds, Rural Dean,	8319 101 St.
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#### Christ Church

Rev. G. P. Gower.....	12110 102nd Ave.
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#### St. Faith's

Rev. Canon C. F. A. Clough.....	11520 94th St.
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#### St. Stephen's

Rev. J. C. Matthews.....	9537 109th Ave.
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#### St. Peter's

Rev. Canon S. F. Tackaberry.....	11138 127th St.
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#### St. Mary's

Rev. C. Storey.....	10744 111th St.
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#### St. Luke's and St. John's

Rev. W. H. Hatfield .....	9014 85th Ave
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#### St. Mark's and St. Paul's

Rev. C. Storey.....	10744 111th St.
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#### Good Shepherd

Capt. W. R. Baker.....	10973 126th St.
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#### Fort Saskatchewan

Rev. L. D. Batchelor .....	Fort Saskatchewan
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Rev. W. Edmonds .....	11146 91st Ave.
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### ITINERATING MISSIONARY

Rev. W. T. Elkin .....	Mission House.
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Sister Isabel      Sister Aquila      Sister Liliás

### LADY WORKERS

Miss L. Camp, Sunday School by Post .....	9906 104th St., Phone 24051
Miss G. G. Hampshire .....	Ashmont.
Miss M. Kettlewell .....	Ashmont.
Miss S. Grove .....	Drayton Valley.
Miss B. Whittaker .....	Drayton Valley.
Miss B. Meneley.....	Onoway.

### RURAL DEANERY OF VERMILION:

Rev. Canon W. Leversedge, Rural Dean,	Vermilion.
Mr. F. Baker.....	Manville
Rev. T. W. Teape .....	Kitscoty.
Mr. A. E. Peterson .....	Frog Lake.
Rev. G. G. Austin .....	Vegreville.
Rev. R. S. Faulks .....	Clandonald.

### RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis .....	Camrose.
Rev. W. M. Nainby, Rural Dean ..	Ponoka.
Rev. A. Elliott ..	Leduc.
Mr. S. Colley.....	Provost.
Rev. P. J. Disney .....	Hardisty.
Rev. J. R. Burrows .....	Sedgewick.
Rev. Geo. Mackey .....	Breton District

### RURAL DEANERY OF JASPER:

Rev. Canon G. McComas.....	Jasper.
Rev. W. de V. A. Hunt, Rural Dean,	Mayerthorpe.
Rev. N. Burgomaster .....	Westlock.
Rev. C. E. F. Wolff .....	Barrhead.
Rev. T. J. Matthews .....	Edson.
Rev. Colin Cuttall.....	Wabamun.

### RURAL DEANERY OF WAINWRIGHT:

Rev. J. L. Anderson, Rural Dean ..	Viking.
Rev. P. A. Rickard.....	Wainwright.
Rev. A. Love .....	Edgerton.
.....	Tofield.

#### Superannuated

Rev. Canon W. G. White .....	11522 87th St.
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